SUNDAY THE SEVENTH DAY

CARRYING THE SABBATH.

F. Joseph Spencer

BERKELEY, CALIFORNIA

THE GIFT OF
WITHDRAWN
THE AUTHOR

Yours in the Master's work

F. Joseph Spencer

SUNDAY THE SEVENTH DAY

ITS HISTORY AND ORIGIN

PROVED BY THE TESTIMONY OF

Antiquarian Research, Bronze Antiques, The Imperial Laws of Rome, The Ancient Saxon Gospels, Christian Art, Traditions, Folk-Lore, Beliefs, Primstaves, Clog Almanacs, Languages, English Laws, Ancient Dates, Saxon Charters, And the United Testimony Of the Early Fathers.

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HOW THE JEWS CHANGED THEIR SABBATH FROM SUNDAY TO SATURDAY

A Reply to the English Sabbatarian Literature from the Fifteenth Century to the Present Time.

IN TWO VOLUMES

—BY—

F. Joseph Spencer.

VOL. I.

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"THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH."

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Preface

The Sabbath question is the question of the ages—past, present and future. The Sabbath is coeval with the civilization of the human race and will last as long as that civilization exists. The Sabbath came in with the civilization of man, and it will go out when man ceases to claim the title of being a MAN. "The Sabbath was made for man and not man for the Sabbath." It effects the Jew and Gentile alike; and wherever civilization has made any conquest man is (or ought to be) found in full enjoyment of this priceless blessing, i. e., rest from toil on the seventh day of the week, thus pre-figuring the rest of the eternal Sabbath for the people of God.

In my childhood I was brought up to attend the Sunday-school of the Church of England and was taught the Catechism, and became a Teacher, Temperance advocate, Lecturer, &c. I was always taught to believe in the Ten Commandments, and heartily joined in the response after the Fourth Commandment was read, "Lord, incline our hearts to keep this law."

The first book I read upon this subject was The Hist. of the Sabbath by Rev. John T. Bayles (Clerical Secretary to The Lord's Day Observance Society, London, 1857). This writer said that Sunday was the first day, and that the day had been changed by the apostles. However, I could not reconcile this statement with my Catechism, or with the Ten Commandments of the Prayer Book. I searched up the different Sabbatarian Societies that were established to protect the Sabbath from the secular tendencies of the age and found to my astonishment that they all took the same view as Rev. J. T. Baylee, i. e., The Sabbath Observance Society of Scotland, The Working-Men's Lord's Day Rest Association, The Sunday Rest Society, &c., &c.

I received a tract written by the Rev. W. M. Jones, pastor of the Seventh-Day Baptist Church (Feb. 20th, 1879) and immediately put myself in communication with the author. But the literature I received from him did not settle the question in favor of the Saturday-Sabbath. All the Biblical encyclopedias stated that our Sabbath was the first day, and all our Sabbath literature simply re-echoed the same sentiments. I obtained a pass to enter the Library of the British Museum to settle the point in dispute for myself, for I could not believe that the compilers of our Catechism could be guilty of practicing such a pious fraud, i. e., that we were to keep Sunday the seventh day, in obedience to the command of God.

I left England for British Columbia in April, 1888, where I met the Seventh-Day Adventists and obtained Andrew's History of the Sabbath. I left Victoria for San Francisco and found the Adventists very strong in Oakland. They were in conference, which lasted for several days. I wrote the following letter to the local press:

"CHALLENGE FOR ELDER JONES.—DECLARATION THAT THE ADVENTISTS WORSHIP ON THE WRONG DAY OF THE WEEK.

Editor Tribune: There is a widespread belief that Sunday is the first day of the week. The Seventh-Day Adventists would have us change our day of rest and keep Saturday instead of Sunday.

When I was a reader in the British Museum I read everything that would throw any light on the subject of the order of the days of the week. As a result of my researches I found abundant proof that Sunday is the seventh day, the identical Sabbath of Christ and his apostles.

A few years ago when in Victoria, British Columbia, the good Catholic Bishop Lemens allowed me the use of the Palace Library, where I found two editions of the Fathers, and my researches there led me to the same result. I came to San Francisco in 1894, and since that date I have searched the libraries there. Mr. Sutro, when Mayor of the city, granted me the use of his library, but since his decease the library has been closed against me and everybody else. The result of my researches in Mr. Sutro's library was the same as that secured elsewhere. Since Mr. Sutro's death I have made use of the public libraries here. The San Francisco law library stands as a class library at the head of the list; and there I found all the ancient Roman laws relating to Sunday, Sabbath and Lord's in Corpus Juris Romani Ante Justiniani, the words, Sabbath, Sunday and Lord's day being used interchangeably.

In the text-book, Andrew's History of the Sabbath, of the Seventh-Day Adventists, where the author has correctly cited an original writer and dates, Sunday is the seventh day in every case.

The Jews kept Sunday as the Seventh day and called it the Sabbath down to the thirteenth century. Their present custom of keeping Saturday is but a modern innovation, as the voice of history fully proves.

If the Seventh-Day Adventists would like this question fully examined, I shall be pleased to meet Mr. Jones, the president of the Seventh-Day Adventist Association, in public discussion. Awaiting a reply, I am, very truly yours, F. JOSEPH SPENCER.

Old County Road, Fruitvale, near San Francisco, Cal.

P. S.—Will the Religious Press please copy?"

Tribune, Oakland Cal. U.S.A. June 12th, 1901.

No reply was ever received to this challenge. However, I addressed the ministers of the different denominations i. e., the Congregational Ministerial Club, Aug. 27, 1901; the Presbyterian Union, March 11, 1902; the Methodist Preachers' Meeting, April 7, 1902; the Baptist Ministerial Union, May 25, 1903, of San Francisco.

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CHAPTER I.

WAS THERE A REST DAY IN EDEN?

THE first mention we have of a day of rest in the sacred page of Holy Writ is to be found in Genesis ii. 2, "And on the seventh day God ended his work which he had made: and he rested (*yisboth*—יִשְׁבֹּת) on the seventh day from all his work which he had made." (In the Samaritan copy of the Hebrew text and in the Syriac Version and the Septuagint it reads, "And on the sixth day God ended his work.")

The first mention we have of the word Sabbath as a verb is in Genesis ii. 3, "And God blessed the seventh day, and sanctified it: because that in it he had rested (*Shav ıth*—שָׁבַת) from all his work which God created and made"; and as a noun in Ex. xvi. 26—(*Shabbath*—שַׁבָּת).

If this record be accepted as true, it would prove that there was a sanctified rest day in Eden, and that day a Sabbath; for it was because God rested upon this day that the Israelites were commanded to rest (*vide* Fourth Commandment). If, however, the truthfulness of this record be called into question, and the creative week of Genesis conclusively proved to be at variance with true science, then there was no sanctified rest day in Eden. And in that case the Exodus Code of the Ten Commandments are but of human origin, and not Divine; for the Sabbath of the Fourth Commandment entirely rests upon the assumption that the Biblical account of the creation is historically true, viz., "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath (*hashshabath*) day, and hallowed it.'

In this age of scientific research—this age of reason—men are led by science; and if there should appear any discrepancy between revelation and science, revelation must be wrong and science right.

Not only is the creative week sacrificed upon the altar of an embryo science, but the Tables of Stone upon which God wrote with His own fingers those commands which will and shall govern the human race. When and where will these sacrifices end? It is as clear as noon-day that they cannot end until these scientific Vandals have searched the four corners of the earth, and have sacrificed every vestige of revelation.

Sacrifice the Sabbath and you sacrifice the Lord of the Sabbath; for if there be no Sabbath, then there is no God. The two have come down to us from the same source, viz., revelation; reject this, and where is the evidence of the other? Natural philosophy could not supply that evidence. Impossible! But let us assume that it did, it would be worthless unless at the same time it clothed that Deity with the attributes of holiness and love. God could not reveal Himself, clothed with those attributes which revelation has ascribed to Him, through the vehicle of natural religion; hence the necessity for revelation. And as far as modern science has correctly translated the natural religion, we can as yet find nothing in this translation that would lead us to infer that it was in collusion with revelation, or that revealed truth was a pious fraud. While, however, we hold these views, there are those who think otherwise, whose wish it is to destroy our Sabbatic institution, and among that number we find the greatest intellects of the past and present that the world has ever seen. The objections against a Sabbath in Eden may be classed under the following heads:—

1st. Geology disproves the Sabbatic rest in Eden.

2nd. The analogy between the seventh day and the preceding six days disproves the Sabbatic rest in Eden.

3rd. We have no precept to observe the Sabbath in Eden.

4th. That the mention of the rest in Eden was by anticipation.

We will notice these objections in order, and at the same time we will quote from authorities that have put their arguments in the strongest light.

1.—*Geology disproves the Sabbatic Rest in Eden.*

On this question Mr. Robert Cox, F.S.A., Scotland, a voluminous writer upon the Sabbath question, and whose works are accepted as the text books by the advocates of the Sunday Society, writes as follows ("Sabbath Laws," p. 72):—

"Down to the present century it was almost universally believed by Christians that the material universe was created and fashioned

into its present condition by the Deity in the space of six days, and that on the seventh He rested from His work, these facts being in their apprehension distinctly affirmed in the 1st chapter of Genesis and in the Fourth Commandment. But the discovery has lately been made that such a belief is utterly at variance with demonstrable facts; and all fit judges, whether lay or clerical, who have studied the question under the light of modern science, have been compelled to confess, though sometimes with great reluctance, that the tenet can no longer be maintained. The doctrine in question has, therefore, now descended irretrievably from the rank of reputed *God's truth* to that of an exploded *man's truth;* and, of course, whatever consequences were deduced from the Hebrew cosmogony when supposed to be true, must now as such consequences be abandoned. So that, whatever duty of Sabbath observance is incumbent upon men, must henceforth be defended upon other ground than those which the Jewish narrative of the creation has hitherto supplied.

"By competent judges everyone of the ingenious attempts which have been made to reconcile the Jewish narrative with astronomy and geology is pronounced to be a deplorable failure; and it would have been strange had the fact been otherwise, in a case where the recognised principles of biblical interpretation have been so completely set at nought, and where the scientific knowledge of the reconcilers has usually been so inadequate to the task.

"Professor Hitchcock, 'Religion of Geology,' p. 440, one of the most respectable and well-informed of the writers alluded to, expresses the opinion that 'Revelation is illustrated, not opposed, by geology. Who thinks at this day of any discrepancy between astronomy and revelation, and yet two hundred years ago the evidence of such discrepancy was far more striking than any which can now be offered to show geology at variance with the Scriptures . . . Rightly understood, and fairly interpreted, there is not a single scientific truth that does not harmoniously accord with revealed as well as natural religion, and yet by superficial minds almost everyone of these principles has, at one time or another, been regarded as in collision with religion, and especially with revelation. One after another of these discrepancies melted away before the clearer light of further examination; and yet, up to the present day, not a few, closing their eyes against the lessons of experience, still fancy that the responses of science are not in unison with those from revelation.'

This is a fair sample of the assertions made upon the subject; but if the 1st chapter of Genesis be, as orthodox believers regard it, a history to be interpreted as other histories are, I am at a loss to understand wherein the 'superficial minds' have erred, either now, or in the times of Copernicus and Galileo, in doing that for which Professor Hitchcock condemns them. For if the Hebrew narrative of the cosmogony be not a mere *apologæ*, as some of the Jewish writers and primitive fathers understood it (but as the Church of England and Scotland do *not* understand it), it plainly teaches what

Theodore Parker says it does, viz., 'That God created the sun, moon, stars, and earth, and gave the latter its plants, animals, and men in six days; while science proves that many thousands, if not millions, of years must have passed between the creation of the first plants and man, the crown of creation; that the surface of the earth gradually received its present form; one race of plants after the other sprung up; animals succeeded animals, the simpler first, then the more complex; and at last man. This chapter tells of an ocean of water above our heads, separated from us by a solid expanse, in which the greater and lesser lights are fixed; that there was evening and morning *before* there was a sun to cause the difference between day and night; that the sun and stars were created after the earth for the earth's convenience; and that God ceased His action, and rested upon the seventh day. Here the Bible is at variance with science, which is nature stated in exact language. Few men will say directly what the Schoolmen said to Galileo, "If nature is opposed to the Bible, then nature is mistaken, for the Bible is certainly right." But the popular view of the Bible logically makes the assertion, Truth and the Book of Genesis cannot be reconciled except on the hypothesis that the Bible means anything it can be made to mean; but then it means nothing.'"

From this extract Mr. Robert Cox demonstrably proves to his own satisfaction that modern science is at variance with revelation, and that the Sabbath institution, which derives its authority from that revelation, falls to the ground. We ask, "Does Mr. Cox prove that science and geology are opposed to each other?" Certainly not. What Mr. Robert Cox has demonstrably proved is, that his views and those of Theodore Parker, with reference to the creation are wrong. Let us examine his argument.

"Science proves that many thousands, if not millions, of years must have passed between the creation of the first plants and man, the crown of creation." Is revelation opposed to this? Certainly not. It is a gratuitous assumption to suppose that the creative day was a natural day of twenty-four hours. There is not an atom of evidence in Genesis that would lead us to infer this, but just the reverse. The duration of the creative day must be measured by the creative work done in that day. The time consumed we know not, for both science and revelation are silent upon the point, and therefore cannot be at variance. But then we are told "that there was evening and morning before there was a sun to cause the difference between night and day," and that "this is opposed to true science and common sense." We emphatically deny that the sun had anything to do with causing or governing the evening and morning of the creative days.

If the creative day was governed by the sun, how is it we have it distinctly stated that the *evening* and *morning* was the first day, the *evening* and *morning* was the second day, the *evening* and *morning* was the third day, &c. The natural length of the day that is governed by the sun is from *evening* to *evening*, and not from evening to morning; and if we attempt to identify these creative days with the day of the week, then those days would be days commencing with evening and ending with morning. In that case we should have space of time between each day, and not belonging to or reckoned, viz., the time from morning to evening. The fact of the creative day beginning with the evening and ending with the morning conclusively proves that the creative day cannot be identified with the natural day that is caused by the sun.

The writer of the narrative has used the word "day" very indefinitely. We find him using it to define the period of light in contradistinction to night, Gen. i. 5. (In this verse the writer has used the word twice, and in both instances it is evident that he does not refer to the natural day.) Then it is used to include both day and night, Gen. iii. 17; and also pressed into service to define those six creative periods in which the world was created, Gen. i. 5; and in its most comprehensive sense includes all those creative periods—"in the day that the Lord God created the heaven and the earth," Gen. ii. 4.

Again, if we accept the theory of Mr. Robert Cox, we must assume that God did His creative work at night but slept all day. Again, the sun not appearing until the fourth day, could not in any way govern the length of the first three days of creation; and that it did not govern the length of the other days is clear, for each creative day begins with the evening and ends with the morning.

It may be asked, why should the creative day be so defined as to commence with evening and end with morning; for if the day be creative periods, then there would be no necessity to so define it? To answer that we must endeavour to discover the idea that the writer intended to convey when he pressed those words into service. That he did not mean to convey the idea that the evening and morning should be understood as the evening and morning of the natural day is clear. What did he intend to convey by the word evening? We are not left in any doubt upon this, for we find that in the same narrative the word eve is used by the writer as we use it to this very day, as meaning the beginning—the eve of a great battle, the beginning of a great battle, the eve of a great crisis—the beginning of a

great crisis. Thus we find that when God had created our first parents, He called their name Adam, Gen. v. 2. Adam, however, gave his wife a name, and called her "Eve, because she was the mother of all living." Her name previous to the Fall was simply woman—womb-man, *i.e.*, a man with a womb; "therefore shall a man leave his father and mother, and cleave to his wife, and they shall be one flesh," Gen. ii. 24. Here we have the true meaning of the word "eve." The evening of the creative day simply means the "beginning" of the creative day, just as Eve was so named because she was the mother (or gave birth to) the human race. That this is the true meaning there can be no doubt, because the day upon which God rested is not so defined as commencing with the evening and ending with the morning, the obvious reason being that the seventh day was a Sabbath, and was observed as such.

Having shown that the word evening must be understood as meaning "beginning," we now pass on to the word "morning." For the true meaning of this word we admit that the writer of the narrative does not enlighten us, for the reason that he nowhere else mentions it; therefore for a solution we must turn away from the narrative, and seek for its meaning in contemporary writings, and the only writing that has come down to us from that time is the Book of Job. In the 38th chapter, verse 4, we read, "Where wast thou when I laid the foundations of the earth? declare it, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" There can be very little doubt that the whole of this chapter has reference to the building of the great pyramid by the Sethites and the sons of God (these latter had been driven out of the garden), for verse 21 clearly intimates that Job was then living: "Knowest thou it, because thou wast then born? or because the number of thy days is great?" The moment the head or top stone had been placed upon that monument, it was then the morning stars (Sethites) sang together, and the "sons of God" shouted for joy. The work was finished.

2.—*The Analogy between the Sabbath Day and the preceding six disproves the Sabbatic Rest.*

Mr. Cox introduces the following argument to support this view:

"If the six days of creation were not literal days, but periods, then by the same canon of analogy the seventh day ought to be a period of rest, and not a literal seventh day rest; and in this case the seventh day Sabbath is only binding upon those who believe that the creative days are literal days, and not binding upon the geologist who believes that the days were periods."

I deny that there is any analogy between the six creative periods and the seventh day rest. They are not analagous; the one is just the opposite to the other; the second is analagous to the first because they are both creative periods, but not so with the seventh, for the reason it is not like the preceding six creative periods, but just the reverse; therefore there can be no analogy. To insist upon the sanctified rest day as being of the same duration as the preceding work days is to insist that because a cathedral has been six years in building, the consecration service ought to last one year. The creative days commenced with the evening and ended with the morning, but it is not so with the seventh day rest; therefore there can be no analogy, since there is no measurement of time given for the seventh day rest.

3.—*We have no precept to observe the Sabbath in Eden.*

This argument is urged with some force by Milton ("Treaties on Christian Doctrine," pp. 605-6.)

"It is urged, first, that God rested upon the seventh day. This is true, and with reason, inasmuch as He had finished a great work—the creation of heaven and earth. If, then, we are bound to imitate Him in rest without any command to that effect, we are equally bound to imitate His work according to the fable of Promethus of old, for rest implies previous labour. They enjoin that God hallowed that day; doubtless He hallowed it as touching Himself, for on the seventh day He rested and was refreshed, Ex. xxxi. 17, but not as touching us, unless He had added an express commandment to that effect; for it is by the precept, and not by example even of God Himself, that we are bound."

Let us accept this argument of Milton, and apply it to the following passages where we are instructed and taught by Example and not by precept:—

Jesus Christ, in His defence to the Jews, says (John v. 17), "My Father worketh hitherto, and I work."—John Milton replies, "We cannot admit your argument, Lord; for it is by precept, and not by example even of God Himself, that we are bound."

Jesus says (Matt. v. 48), "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Milton replies, "It is by

precept, Lord, and not by example even of God Himself, that we are bound."

Jesus says (John xiii. 15), "I have given you an example, that ye should do as I have done to you."—Milton replies, "It is by precept, Lord, and not by example even of God Himself, that we are bound."

Peter says (1 Pet. ii. 1), "Christ also suffered for us, leaving us an example that we should follow his steps."—Milton replies, "It is by precept, Peter, and not by example even of God Himself, that we are bound."

Paul says (Rom. xv. 5), "Be like minded after the example of Christ."—Milton replies, "It is by precept, Paul, and not by example even of God Himself, that we are bound."

We extract the following definition of the word Example from Cruden's Concordance:—

"Example, taken either for a type, instance, or precedent, for our admonition, that we may be cautioned against the sins which others have committed by the judgments which God inflicts upon them (1 Cor. x. 2); or Example is taken for a pattern for our imitation—a model for us to copy after—'I have given you an example that ye should do as I have done to you' (John xiii. 5); and 'Christ suffered for us, leaving us an example that we should follow his steps' (1 Pet. ii. 21). This is one of the means by which our Redeemer restores His people to holiness, viz., by exhibiting a complete pattern of it in His life upon earth. That example has a peculiar power above the naked precept to dispose as to the practice of holiness may appear by considering (1), That they most clearly express to us the nature of our duties in their subject and sensible effects. General precepts form abstract ideas of virtue, but as examples virtues are made visible in all their circumstances; (2), Precepts instruct us what things are our duty, but examples assure us that they are possible . . . . . Examples, by a secret and lovely incentive, urge us to imitation. The example of Christ is most proper to form us to holiness, it being absolutely perfect, and accommodated to our present state. The Divine Nature is the supreme rule of moral perfection, for we are commanded to be holy as God is holy."

When our blessed Redeemer introduced His policy of love in opposition to the precept of Moses, He fortified His position by taking God as His example—hence His hearers were to copy the example of God. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and perse-

cute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matt. v. 43-5. The entire argument in the Fourth Commandment is to the same effect. You work, for God worked; you rest, for God rested; you sanctify that rest, for God sanctified that rest; you make that day holy, for God made it holy.

The striking inconsistency of those gentlemen who champion this argument of Milton may be seen in their writings, for although they will not admit that they are bound by the example of God Himself, yet they one and all submit to be bound by the example of the early Fathers and the Apostles, who met upon the first day of the week. They tell us that there is no precept to keep the first day of the week, and yet they kept it, because, say they, the Fathers of the Church kept it.

4.—*That the mention of the Rest in Eden was by Anticipation.*

The writers who support this view are chiefly the Rabbins in their Talmudical and Rabbinical writings, and endorsed by nearly all the early Fathers, and some of the most learned of later date—Heylin, Archdeacon Paley, Dr. Whateley (Archbishop of Dublin), and others. Alphonso Tostatus, Bishop of Avila, in Spain, in the fifteenth century, supports this view as follows ("Alphons. Tostatus Abulensis Episcop. commentarum in Genesim"):—

"It was not necessary to give such command as that men should abstain from labour and direct their attention to the contemplation of Divine things on those Sabbath days owing to their not being able to do it on working days, because in the first ages there was as it were continual repose. They had little or no labour, for they used simple food and clothing, for which daily toil is so necessary, and because Nature supplied what they required for sustenance. Nor is the saying "In the sweat of thy face shalt thou eat bread" opposed to this view, because this applies rather to their posterity than to the first men; nor even, if it be said that "Cain was a tiller of the ground," because this was rather with a view to exercise than from necessity: and of this opinion are all the doctors and most ancient writers, for thus speaks Ovid of this early age:—

"Devoid of care, exempt from toil,
In peaceful ease their years flow'd by;
For tho' untill'd, the kindly soil
Yielded for each a rich supply."

These men, therefore, enjoying such constant rest, were able to con-

template God, nor needed they any special day for the purpose. But afterwards the earth, thrown into a state of confusion by the flood, with difficulty yielded a sufficiency of food to great and constant labours; when, therefore, daily assemblies could not be held, it was right that one day should be appointed for the purpose; likewise, because if this command had been given from the beginning, all men naturally would be under obligation to obey it, as in that case it would not be given specially to any one people, but to all, like moral precepts, which are the dictates of the law of nature; since, therefore, other nations would not have kept this precept, they would have been guilty of mortal sin. But that they have been guilty is not true, because all the Gentiles who existed before the preaching of the Gospel were saved, provided they observed the precepts of the law of nature, viz., to love the true God more than themselves, and not to injure their neighbour, in which the whole Decalogue is included; and on this ground many place among the saved Socrates, Plato, and others, who, nevertheless, kept no Sabbath."

It will be seen that the position taken up by this class of writers is, that although the Sabbath was given in Eden, yet it was given in anticipation, and that the Sabbath was not actually set apart until it was given to Moses, and for 2,500 years, *i.e.*, from the Creation until the time of Moses, the Sabbath was not known. To support the theory of anticipation several texts are pressed into service. In Gen. xxxi. 21 we read that Jacob, in his flight from Laban, "set his face towards the Mount Gilead," and in the 47th verse of the same chapter it states that the mountain was not so called until Laban had overtaken Jacob, and made a covenant there, Laban calling the place Jegar-sahadutha, but Jacob called it Galeed. In Judges ii. 1 we read that the "angel of the Lord came up from Gilgal to Bochim,' and in the 5th verse we are informed that the place was called Bochim in consequence of the weeping that took place there on that occasion. Now, to assume that these verses prove the anticipatory argument, is to assume that narratives were written before the time of which they record, that is to say, that Jacob must have written the one previous to his flight from Laban, and that the other was written by the Angel of the Lord before he came up from Gilgal If these narratives were written centuries after the events which they record, then they were not anticipatory, but a simple record of history. And from the very fact that the writer mentioned the name Galeed, we may safely infer that that was the name of the place when he wrote, and that in the 47th verse he simply chronicles the fact that it was so named in consequence of the covenant. In

the other case the Book of the Judges must have been written during the reigns of the kings, or we should not have the writer recording "that in those days there was no king in Israel," Judges xviii. 1; "and it came to pass in those days when there was no king in Israel," Judges xix. 1. But let us assume that these references prove that the names of these places were given in anticipation, that does not prove that the Sabbath in Eden was given in anticipation. That the Sabbath rest was to be in abeyance for 2,500 years after it was given there is not a tittle of evidence; neither can we infer that the statement in Gen. ii. is anticipatory.

Archdeacon Paley, in his "Scriptural Account of Sabbatical Institutions," chap. vii., admits that "If the Divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." "*If* the divine command was given," writes Paley. To my mind there is no *if* about it. The statement is clear and decisive; and if it is to be overthrown, then perforce the laws of God must be overthrown, for the Fourth Commandment links the Sabbatical day with the order of creation.

Having replied to the objections of an Edenic Sabbath, we now pass on to consider

The Sabbath in Eden, and the purpose why God should set it apart.

The universal belief among theologians is that Adam did not long enjoy the felicity in the Garden of Eden, and that he could have had no Sabbath in Eden, for the reason that he was not long enough in the garden to enjoy the Sabbatical rest. Now there is not any warrant in the narrative in Genesis to lead us to infer such a belief. The whole account points to a very long time that our first parents were in the garden—it might have been thousands of years before sin entered to mar their happiness. Let us take the narrative, together with the light that modern research has thrown upon it.

We are told that God created male and female, and the first command He gave them was to be fruitful and multiply, and replenish the earth. That they kept this command there can be no doubt; for it was not for disobedience to this command that they were driven out of the garden. When man had eaten of the forbidden fruit by the invitation of the woman, then came the curse, which is stated in Gen. iii. 16, "And unto the woman he said, I will

greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Does not this language (*i.e.*, in sorrow thou shalt bring forth children), clearly prove that conception was previously without sorrow, and that to "greatly multiply thy conception" implies that there was conception before the Fall, and that the sorrow experienced by the woman in partaking of the forbidden fruit was to be greatly multiplied also? It could be no punishment to the woman to tell her that her sorrow and her conception should be greatly multiplied if she had not experienced sorrow and conception before; neither could it have been a great social degradation to be ruled over by her husband if he had not hitherto ruled over her; therefore we arrive at no other conclusion than by believing that children were born to our first parents long before sin entered into the world; that these recognised God as their Father, hence they were His sons (*i.e.* sons of God); that no relationship by affinity existed, hence they were naked and were not ashamed; and when the writer informs us that Eve was the mother of all living *before* the birth of Cain, he intended to convey the fact that Eve was the mother of those who (like herself) had been driven out of the garden. This will explain the difficulty as to where Cain got his wife, and also prove the fallacy of supposing that Cain must have married his sister. (Both male and female would be "sons of God" when in the garden, just as all those who are in Christ (both male and female) become sons of God by adoption. For there is neither Jew nor Greek, bond nor free, male or female, but all one in Christ (*i.e.*, perfect equality, no distinctions.)

Having evidenced the fact that there was a race of human beings in Paradise before the Fall, these acknowledging no earthly father but God, it is clear that some time must have elapsed from the creation of our first parents to the time of the Fall—what time we know not, for both science and revelation are silent upon the point. We may safely infer, from the fact of Cain going to the land of Nod and marrying a wife, that these sons of God were no inconsiderable few; and also the fact of God placing a mark upon Cain in order to preserve his life, seems to support the view that a long time must have elapsed before sin entered Paradise. The age of Adam given by the writer of the narrative will not assist us to determine what time our first parents lived in their state of purity, for the date of his partaking of the forbidden fruit must obviously be taken as the time from which to reckon his age, and not the time of his creation.

Having shown that a race of beings existed before the Fall, and that they were the sons of God by creation, did these observe a seventh day rest? If so, was it obligatory upon them to observe this day as a Sabbath?

To the first question we reply that the sons of God did observe the seventh day, and that upon that day they sang the "Song of Creation," thereby sanctifying that day to the praise and glory of God, the song consisting of the whole of the first chapter of Genesis and to the 3rd verse of the second chapter. There is a transition here, and that which follows is not in any way connected with the "Song of Creation" that was sung by the sons of God upon the Sabbath.

When the great creative work was done, and Jehovah had pronounced the words "very good," perfection was to be seen throughout the whole realm of nature. There was not one object but that conveyed to the mind the words "very good." Man had been created in the image of his God, and therefore perfect; but man was something more than this, for God had clothed him with His own attributes, and therefore He created him with the attributes of holiness; for "without holiness no man can see the Lord." Now the question is, In what way was this idea to be conveyed to the mind? for whatever way it was conveyed, it must be through one of the five senses; for it is the only way the mind can gain a knowledge of external things. This being so, what was there in creation that could convey or suggest the idea of holiness to the mind of Adam? We answer, Nothing in the whole realm of nature that could possibly suggest this idea. The abstract idea of beauty arose from one flower being more beautiful than another, hence the idea of beauty. Every flower was beautiful, but some more so than others; thus it was by virtue of this contrast, this superlative beauty, that this idea was conveyed to the mind. The idea of glory originated in the same way. When our first parents viewed the starry heaven, it was by virtue of one star being of greater magnitude than another that gave rise to the idea of degrees in glory. The apostle presses this into service to teach the same lesson. "As one star differeth from another in glory." The idea of strength arose by contrast, suggested by the lion being stronger than the lamb. One fruit was more delicious than another, and it was this contrast that gave the idea of tastes, of liking one thing more than another. When Eve was presented to Adam, there was something more than mere liking called into existence, it was love, the highest earthly attribute that

man possesses. We have seen how primitive ideas originated, and how they were called into existence. In what way was the idea of holiness called into existence? Adam was created in the image of God, therefore holy; but how was he to be taught that he was holy, that he had this attribute? One thing is clear, that in his state of perfection, and perfection in everything, it was utterly impossible for him to extract that idea from nature, for nature did not possess it. There was only one way possible, and that was by Jehovah making it known, therefore it was a *Divine revelation*, and the revelation appealed to Adam's reason; for when God had created man in His own image, man became a free agent, and although there is no evidence to prove that he was created a worshipping animal, yet there was that in man which would assimilate him to the object of his admiration, and he would, therefore, respond in hymning the praises of his great Creator, and as "like begat like," and "thinking of heroes makes us heroes," as Lord Beaconsfield used to say, so it was in this case; and the way and only way for Jehovah to convey this idea of holiness was by the *separating the seventh day from the sixth and resting thereon, and sanctifying that rest.* That by its contrast with the other days, an idea was conveyed to the mind of the *superlative holiness of this one day over the preceding six*, not that the six working days were unholy; no, but that the seventh should be marked as the holiest, as it was "His" day, dedicated to Him. The way. then, that God communicated this idea was to rest and sanctify it Himself, for a command to sanctify the day and keep it holy would have been useless unless Adam had known first the meaning of sanctification and holiness, therefore to instruct Adam as to what sanctification and holiness meant, and in order to meet that law of assimilation which is in every man, God had to rest, God had to sanctify it, God had to keep it holy in order that man might rest, might sanctify it, and keep it holy. When our Lord and Saviour said "Follow Me," He was but repeating the echo of His Father at the creation—"Follow Me," "Follow Me"—and those words are ever ringing from Eden's Paradise "Follow Me." But what was the object sought? Why, when man received this idea, he clothed his Creator with this attribute of holiness; it conveyed to his mind that he himself was holy, and as Sabbath succeeded Sabbath he was reminded of the superlative holiness of his great Creator, for his mind must have been abstractly engaged in contemplation upon his great Creator, the great Giver of all good; and the effect of all this was man's responses, which found expression in

hymning the praises of Him who had bestowed those blessings upon him, hence arose "the Song of Creation." Every seventh day he was reminded that he himself was holy, and as such he could not eat of the forbidden fruit. To him it was a monument ever guarding him against eating of the forbidden fruit, for then he was specially reminded by the Sabbath that he was holy, and that God was his great Creator.

CHAPTER II.

THE SABBATH IN THE PRE-NOAHIC AGE.

HAVING evidenced the fact that the Sabbath was given to our first parents in the Garden of Eden, it is a fair subject of inquiry to learn if there is any evidence to prove that the Sabbath was observed after the Fall. In the narrative, as given in Gen. iv. 3, we read, "And in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering."

We have here the first mention of the offering of the firstlings of the flock and of the fat thereof, and as this is the first act of worship (therefore connected with the subject of our inquiry), it is of the utmost importance that we should have a correct idea respecting the origin and necessity of these offerings.

Before the Fall there is no evidence of animal sacrifices, the obvious reason being that, as the "Song of Creation" was sung Sabbath after Sabbath, the fact would be impressed upon those who sang that song that God was the great Creator, and as such had created all animal and plant life. After the Fall, however, a new state of things was brought about; fallen man began to reason, and the result was that the truthfulness of the "Song of Creation" was called into question, for all animal and plant life was supposed to be its own creator, they judging from appearances (and ignoring first causes), the trees bear seed in themselves, and so likewise the animals; hence the idea arose that each species was its own creator, and was worshipped as creator God. Now, in order to counteract this evil, it

was absolutely necessary that the true worshippers of God should disclaim all sympathy with this growing apostacy. And this disclaimer naturally took the form of offering up the "first fruits" and "the firstlings of the flocks" to the Lord, acknowledging thereby that God was the Creator of both plant and animal life. When Cain, therefore, simply brought the fruit of the ground (and those not the first fruits), and Abel the firstlings of his flocks (those firstlings which we know became in Egypt the objects of worship, and therefore gods), we can quite understand why the "Lord had respect unto Abel's offering and not to that of Cain." "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door," Gen. iv. 7.

Some writers have thought that the "end of days" refers to the end of the year, others to the end of the week; but what time it was we may safely infer, that their waiting until the end of days before they brought their offerings, that "the end of days" was the stated time to bring their offerings, at which stated time they would meet the Lord. The writer of the Book of Job throws a little light upon this, for in the first chapter we read,

"There was a man in the land of Huz, whose name was Job; and that man was perfect and upright, and one that feard God, and eschewed evil. And there were born unto him seven sons and three daughters His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the East. And his sons went and feasted in their houses, every one *his* day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may he that my sons have sinned, and cursed God in their hearts. Thus did Job continually (or in the Hebrew 'all the days'). Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." And in the first verse of the 2nd chapter, "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also to present himself before the Lord."

It will be seen from this narrative that the sons of God presented themselves twice before the Lord. The time that had elapsed between the first and second attendance we know not, but in each case it must have been at the "end of days," and therefore the day that God had arranged to meet them. It must be remembered that these sons of God were those who were born in Eden before the

Fall, and the natural inference is that they would still keep up the Sabbatic rest; and in order to sanctify that rest, they would of necessity have to present themselves before the Lord, and having the fact recorded in Gen. ii. 3 that "God blessed the seventh day and sanctified it because in it he had *Shavath* from all his work he had created and made" makes it clear that "the end of days," and "there was a day," and "again there was a day" would refer to the day upon which God *Shavath*—the day when it was His custom to meet them in the appointed place to teach and instruct them, for this is what the word *Shavath* implies; for after the Fall the sons of God became a royal priesthood, and were scattered like the Levites among the people, teaching and instructing them into the worship of the only true God. To be a "son of God" in Egypt carried with it the office of prince and judge. The firstborn son of God was the title of the King, for upon the death and deification of Rameses I., his firstborn would take the dual title of "Rameses II., Son of God" (son of his deified father), and "King of Egypt," while the younger male members would be sons of God, and as such have a right in the administration of the government; each one would be placed at the head of a particular clan or tribe, and rule over it according to the instructions that he would receive when he presented himself with the others before the then reigning Pharaoh to receive royal instructions respecting the government of the kingdom. Pharaoh on this day would *Shavath* from all his ordinary work; and as King he would stand upon "his lawgiver," *i.e.*, a stone (Beth), and give his speech (proclamation) from the throne.

I admit that it does not necessarily follow that these were seventh day Sabbaths; some might have been annual; however, they were Sabbaths. The seven sons of Job, feasting each one on "his" day, would imply that they had fallen into the sin that arose in the days of Enos the son of Seth, Gen. iv. 26, "Then began men to call themselves by the name of the Lord." (Marginal reading) These threw off their allegiance to God, and deified themselves by claiming the title of Lord; hence they were designated "mighty men of valour, men of renown." However, the sons of Job could not go to this extent while their father lived, unless he himself became a party to their apostacy, for the reason that the law of primogeniture was established by God Himself, for He said to Cain, "Thou shalt rule over him" (Abel), Gen. vi. 7, and this by virtue of being the firstborn; and as a matter of course the father would rule over the firstborn as his primogenitor, and the father would be ruled over by

his God as his Creator God. In this arrangement the firstborn is made responsible for handing down to his posterity the "Song of Creation." In this way the firstborn became the instructor and priest of the family. Job, as the head of the family, when he heard what his sons had done, at once sanctified them, and offered up burnt offerings to the number of them all (seven), and this he did all the day, *i.e.*, the day that his sons had set apart to offer up praises to him "who was the richest man in all the East" as their Lord or Creator. So in this way Job declined the honour that his sons wanted to confer by making him a creator-god; and at the same time would not in any way countenance "their" days, *i.e.*, the days upon which they had set apart to *Shavath* upon, for on these especial Shabbaths they had set apart to sing praises to him as their Creator-God, he was offering up sacrifices to the true Creator-God; this stopped their apostacy. It will be seen that these (would-be princes, therefore judges) sons of Job imitated the Divine example of having a special day upon which to *Shavath*—each one had *his* day. And in this way particular days became to be associated with the names of the particular founders of the new apostacy; each lord or tribal chief having his particular day, ruling over that particular place or country that belonged to him and his family, hence there became "lords many and gods many." Now, to meet this new order of things, God instituted a new order of sacrifice; instead of the one animal sacrifice, it was to be seven bullocks and seven rams; the reason is obvious, for in sacrificing the seven bullocks and the seven rams upon the true Sabbath day—the seventh day—the true worshippers of God would be offering up a sacrifice representing the seven days of the week. In this way the truth was taught that God was God over the seven days as well as the God of the seventh day. And the fact that these seven bullocks and rams being sacrificed upon the seventh day—the Sabbath day—represented God as being God of gods and Lord of lords; and they, still keeping up the old seventh day, it would establish and keep alive the fact that "I am, and there is no other God beside me, "And no other gods before me." That the seven animal sacrifice was appointed by God is clear, for we find in Job xlii. v. 8 that Eliphaz is commanded by God to offer up in sacrifice the seven bullocks and the seven rams, and Job was to act as the priest, and pray, and God heard the prayer of Job, or, according to the Hebrew, "The Lord accepted the face of Job."

Now, I submit that if there had been no week of seven days and

no seventh day Sabbath in the pre-Noahic age, and that time was simply computed by moons (months), as some scholars contend, then I hold that there ought to have been instituted by God, to meet the growing apostacy, a sacrifice of twenty-eight animals (one for each day), and those sacrificed upon the last day of the moon. I therefore take it that as there were only seven bullocks and seven rams sacrificed, that proves beyond the shadow of a doubt that the computation was by the week of seven days. The sacrifice of the seven bullocks were princely sacrifices, established in order to prevent the princes usurping the attributes of the Creator in the government of the human race; while the rams were sacrificed by the people to prevent the worship of their own firstborn as creators. The discovery that Job as an antediluvian invests his book with the deepest interest to scholars, and puts us in possession of the origin of the seven animal sacrifices, and also the difference between the Sabbath of the apostate lords or gods to the Sabbath of Jehovah. The latter sanctified His day and made it holy, the former (if we may judge from Job's sons) feasted in their houses on their Shabbath, and made them very unholy. Job must have been contemporary with Adam, for the sons of God in his day had not fallen away, but kept to the true worship, as is evidenced by the fact that they presented themselves before the Lord.

Many scholars (including Dr. Kennicott, "Two Dissertations on the Tree of Life," p. 178) suppose that the sons of God referred to by Job mean the true worshippers of God; others argue from chap. xxxviii. 7 that the angels are signified. If the "sons of God" was simply an appellation given to the true worshippers of God, how is it that Job, who was a perfect man in his day, is not named a son of God? Neither did he enjoy the marked privileges these sons of God enjoyed; for each time the sons of God presented themselves before the Lord, there was no Job among them. Enoch, although he walked with God, and was not, yet he was not a "son of God," and never designated as such. Adam was a son of God, and is so spoken of in Luke iii. 38; this was because he was born in Eden; and all those who were born in Eden were sons of God, because they, like Adam, bore the image of their Creator; but after the Fall we read that Adam "begat a son in his own likeness after his image," Gen v. 3, hence these are always designated the "children of men," Gen. xi. 5. It was because these sons of God had intermarried with the daughters of men that the flood was brought about, for from the unholy alliance "children were born unto them, and the same

became mighty men, which were of old, men of renown"; "And God saw that the wickedness of man was great," Gen. vi. 2, 4, 5; therefore, when the fountains of the great deep were broken up, the sons of God and their bastard offspring were destroyed. And the only sons of God we read of after the Flood (excepting the dual titles the Kings of Israel and Judah assumed) are Jesus Christ, the begotten Son of God, and the sons of God by adoption, the sons of God by creation having perished in the Flood. Jesus is the first to introduce God as our Father, and therefore we as the sons of God by adoption, *i.e.*, those who "keep the commandments of God, and have the testimony of Jesus Christ," Rev. xii. 17, "Those who keep the commandments of God (the Sabbatic command among the number) and the faith of Jesus," Rev. xiv. 12.

The supposition that the sons of God were angelic beings must be dispensed with at once, unless it can be shown that it was possible for angels to take to themselves the daughters of men in marriage and pro-create. The only author who appears to support this view is Josephus, "Antiq., Book I., chap. iii., sec. 1, "For many angels of God accompanied with women, and begat sons, who proved unjust and despisers of all that was good on account of the confidence they had in their own strength." There cannot be the slightest doubt as to whom Josephus refers here; and why he has called them angels is simply because they bore the image of God, being created in God's likeness, and at one time were God's angels or messengers, therefore Josephus describes them rather as fallen angels than by the name of "sons of God."

We referred in the previous chapter to the building of the great pyramid, "when the morning stars (children of Seth) sang together, and all the sons of God shouted for joy," Job xxxviii.; and as this was built, according to Josephus, to preserve the "wisdom" of those days, and to exhibit that "wisdom" to all mankind, it is therefore of the deepest interest to us to search out and see if this "pillar of wisdom" has handed down to us any evidence of the "wisdom" of the great Creator in instituting the Sabbath.

Josephus, in his Antiquities, Book I., chap. ii. sec. 3, accounts for it as follows:—

"Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave behind him those who imitated his virtues. All these proved to be of good disposition. They also inhabited the same country without dissension and in a happy condition, without any misfortunes

falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order; and that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries upon them both, that in case the pillar of brick should be destroyed by the Flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day,"

There can be no doubt that Josephus refers here to the great pyramid, for he was an eye-witness, and saw the pillar of stone; and since recent discoveries in the pyramid have thrown such light upon our infant sciences, and confirmed the facts which have been ascertained through the vehicle of natural religion, we can but wonder, we who boast of our wonderful discoveries in the sciences, to find that those ascertained facts were known by the children of Seth before the Flood, six thousand years ago for not only is the exact measurement of our solar year given, but the weekly circle of seven days. And if Professor Smyth is correct, the seventh day Sabbath is also marked in no unmistakeable language ("Our Inheritance in the Great Pyramid," fourth edition, by Charles Piazzi Smyth, Astronomer-Royal for Scotland, chap. xx. pp. 446-79) :—

"Is there anything else at this point concerning a day? If of days at all, it should be of seven days, seeing that the feature of the grand gallery, most usually attractive to travellers, next after its commanding height, is the seven overlappings of its walls.

"Now the pyramid's entrance passage has already been shown to have something to do with days, and the inclined passage which enters the north end of the grand gallery is very similar in size, being by measure 53·2 inches high vertically. The passage tower, which extends from the south end of the grand gallery, is only 43·6 inches high vertically; and as we cannot use either one or the other exclusively in referring to the grand gallery between them, we have to take the mean of the two, or 48·4, and then we find that that quantity goes seven times exactly to a hundredth into 336·2, which is the vertical height of the grand gallery at a mean of 15 points in its whole length, specially measured, too, with a grand 3 to 400 inch slider measuring rod, presented to me for this very purpose by Andrew Coventry, Esq., of Edinburgh, in 1864. Now, the result may or may not be intended on the part of the pyramid to assist in typifying seven days (more strictly seven half days taken twice over), and is of only subsidiary importance in itself, because seven days merely is a pagan mystical number, which anyone may hit

upon, and without its having anything to do with the Sabbath week of Scripture, for that was an institution which, though including or spanning over seven days in its entirety, was far more notable for commemorating six working days than one day of rest; that one day, too, being endued with a totally distinct character, and being a special ordination by inspired command, to be held sacred to God the Creator of all . . . . In that chamber (Queen's chamber) behold we a fair white marble apartment, exquisitely built originally (except as to its present floor, which for some reason or another is rough, and composed of mere rudely worked building blocks), but with this special and overriding feature accompanying and distinguishing it from the other great pyramid chambers, viz., that by reason of its having for ceiling a doubled inclined slope, the whole room may be said to have seven sides, of which seven the floor, which has not had a tool lifted against it within the building (though the others of a more finished character had), is decidedly the larger and grander than all the rest in area . . . But next take the major of height, or that central and superior height which effectually gives the room its seventh side and the sum of the square, there, and there alone, is seven or typical of the divinely ordained day of rest."

We have now stated our case in proof of the Sabbath being observed by the true worshippers of God in the pre-Noahic age. We have shown, both from the positive and negative, why God should institute the seven animal sacrifice, and why it was necessary that these animals should be sacrificed upon "His" day, the seventh day Sabbath; we have also the "wisdom" of that Sabbatic rest handed down to us in "the great Pillar of Wisdom." We therefore claim to have proved our case, *i.e.*, that the Sabbath was observed even down to the time of Noah; and we submit that the evidence is conclusive, and will be accepted as such by those who cultivate a pleasure in the pursuit of truth.

CHAPTER III.

THE SABBATH—ITS ETYMOLOGY AND SANCTITY.

THE writer of a tract, entitled "Sabbaths; an Enquiry into the Origin of the Septemary Institution," endeavours to prove that the Sabbatical institution was the invention of star-gazers, and tries to account for its sacredness by virtue of its being a lucky day.

The whole of his argument rests upon the etymology of the word Sabbath, and is endorsed by the advocates of the Sunday Society especially Sir William Domville, "Sabbath," Vol. II., p. 101, who (assuming that this erudite argument for ever settles the question), reviews this article as follows:—

"In the article of the Septemary Institution, contained in the 'Westminster Review,' for October, 1850, the probability of the origin of the week is urged with such force of argument, based upon fact, as almost to convert the probability into certainty. The argument abounds with manifestations of the writer's deep researches into Oriental and other languages requisite to those researches. It were in vain to attempt, by a few extracts from this erudite argument, to give the reader any idea of its power and solidity. I can do no more than to refer him to the article in the 'Review,' and apprise him that it has since been published separately as a pamphlet, entitled 'Sabbaths, or an Enquiry into the origin of the Septemary Institution.'"

We extract the following from this *erudite* article, to give the reader an adequate idea of "its power and solidity":—

"The Hebrew names of the week are *yom ehhad*, day one; *yom sheni*, day two; *yom shelishi*, day the third; *yom revii*, day the fourth; *yom khamishi*, day the fifth; *yom shishi*, day the sixth; *yom shevii*, day the seventh; and Sabbath or Shabbath.

"The English seven, the German siber, the Latin septem, and the Greek hepta, are apparent derivations from the Hebrew *Saba* or *Shaba*. Let us consider how the word has been formed.

"Ab is father, whence also Rabbi (Rehab); the French, Abbe; and the English, abbot; sab or sib is grey-headed. Saba, or Sheba, besides being used for the numeral seven, is employed to signify age in the sense of fulness of years, Gen. xxv. 8, and xxxv. 29. Sahib throughout the East is the customary term of respect to imply superior rank or authority in the person addressed. *Sabe* is Coptic signifying a sage. The Druidical priests were called *sabs*. Tsabeanism was the name of the religion they taught. The Celtic Sab-aith was the day on which the Sabs assembled—a term in modern history confined to the nocturnal meeting of witches and sorcerers, probably from the Hebrew *tsaba*, which means an assembly, an appointed time, and the planetary host. (In all these the ruling idea is connected with the word father; they mean prophet, father, aged father, wise father, assembly of fathers, worship of the fathers.)

"The Saba day was, therefore, we may conclude, the day on which the grey-headed men, or aged fathers of a tribe were in the habit of assembling for council or sacrifice, the interval of their meetings if hebdomadal—and they would necessarily be so—for the observance of the lunar festivals of India, would be Saba day periods. Saba, therefore, became a term of computation, standing for the numeral seven; just in the same way the moon became identified with the

period of a lunation, which we still call moon or month. The public business transacted, and the religious assemblies observed on a Saba day, caused that day to be regarded as a more important day than any other, and necessarily gave the number seven a marked significance, which made it appropriate for anything that was complete or perfect. Afterwards, with the assistance of astronomical priests, it grew into a fortunate number and a sacred number."

The reader will not fail to notice the ingenuity of this author; and all that can be said to favour the idea that the Sabbath is a human institution he has said. But let us see if his argument warrants the conclusion at which he has arrived. We are told that the "Saba days were the days on which the Sabs or grey-headed fathers of the tribes met for council or sacrifice, and that the interval of their meeting if hebdomadal--and they would necessarily be so—for the observance of the lunar festivals of India, would be Saba periods.' Why the observance of a lunar festival (which we will assume for argument) was a Saba period, cradled into existence the week of seven days, and at the same time made that period also a Saba day, we are at a loss to understand. We know that the orbs were placed in the heaven for signs and for seasons, and all the star-gazing in the world could not extract from them the period of seven days; but we are further told that "Saba, therefore, became a period of computation, standing for the numeral seven." If our friend could prove that the numeral seven was derived from the Hebrew Saba, it would be so, but there is not the slightest affinity between the *yom shevii* and the Shab-bath. We leave this for the reader to judge. Again, if Saba and seven are synonymous, then all Saba days would be seventh days, and the lunar festivals of India would be seventh day festivals. In this case the moon or month would only consist of seven days. Again, the first day and the last day of the Jewish feasts were Sabbath days, and not seventh days, and not in any way connected with the number seven. "The public business transacted, and the religious assemblies observed on a Saba day, caused that day to be regarded more than any other day [that may be, but we must remember that the Saba day would be the lunar festival; and at present there is not a particle of evidence to show that the Saba day was the seventh day; this the writer has assumed], and that necessarily gave the number seven a marked significance, which made it appropriate for anything that was complete or perfect; then afterwards, with the assistance of astronomical priests, it grew into a fortunate number and a sacred number." Let us assume that the week was the invention of the Saba, and that they met for council

on the seventh day, that would never make that day sacred; impossible. Again, if their meeting upon a Saba day gave that day any pre-eminence, then the lunar festivals would be the most sacred, because, without doubt, they would be Saba days. Again, so far as these days becoming lucky days, we know that in Rome these lucky days were turned into unlucky ones. A lucky day was a day upon which they gained a victory, and sometimes they would wait for this day to commence a battle, and upon this particular day they would sometimes meet with a reverse, then the day became a very unlucky day. We know that even among the Hebrewist tribes that when thier Temple was captured by Pompey B. C. 63, that that Sabbath was afterwards observed as a great fast day. History nowhere gives the slightest evidence that a lucky day was a sacred day, but just the reverse—a day of festivity, which ended in a Bacchanalian feast. It is therefore clear to demonstration that the e ymology of the word Sabbath, which the writer has pressed into service to overthrow the sacred character of the day, has proved to be but an Egyptian reed, whereon if a man lean, is will pierce him.

The question to be decided is, not so much as to whether the Sab originated the week, but did the Sab originate the seventh day as a sacred day, or did this sanctified period of rest sanctify the Sab? Which existed first, the sanctified Sab or the period of sanctified rest? That is the question. To answer that we must go to the Scriptures, and see what light they will throw upon it. We have already evidenced the fact that the period of sanctified rest was instituted by Jehovah when He created man, and that man enjoyed that period of sanctified rest when in the Eden of Paradise. We have shown that the pre-diluvians had the knowledge of this period of sanctified rest. Was this knowledge perpetuated to posterity, or did Noah and his descendants lose this pearl of days? To answer this, We ask, Did the Noahic race preserve the idea of holiness? for if they did, then it is a moral certainty that they had the period of sanctified rest. If, however, on the other hand, they lost this idea, they lost this primeval rest; for we cannot suppose that a fallen world, a profligate race, a God-forgetting people, would set apart a period of time and sanctify it by worshipping the true God. The week they might retain, but the sacredness of the seventh day they never could. It may be argued that the Israelites, in their most degraded condition, preserved the day. This we admit; but we must remember that the circumstances were altogether different. A twelfth of the people were Sabs, seers or priests—a tribe set apart

for the specific purpose of ushering in the festivals by the blowing of trumpets. They were especially commissioned for the purpose, hence the priest and the day became identified; and in order that they might effectually preserve the day, they were not allowed any territorial inheritance, but had to live among the tribes. From the Flood to Abraham it was not so. We have no evidence that would prove that it was the special mission of any one to proclaim their festival, and to usher in the Sabbatic rest. True, the firstborn was the priest of the family, whose duty it was to hand down to his son's son the sanctity of the day; these, however, handed down the day of their own progenitors as their progenitor-gods. This is conclusive, for even Abraham himself was an idolater: "And Joshua said unto the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, *and they served other gods*," (Joshua xxiv. 2), therefore the day handed down by Terah to Abraham his son would be the day dedicated to their deified progenitor Nachor; and had not God taken Abraham out of his father's house, Abraham would have handed down to his family the day dedicated to Terah as their deified progenitor. This being so, it follows that as the world became more sin-stricken, so in like manner would the idea of the sanctified period of rest die out. Therefore we are quite prepared to admit, what most of the early Fathers assert, *i.e.*, that Abraham was unacquainted with this period of rest.

Admitting that the day was lost, we ask, Who found it, or who originated it? Now, if the Scriptures be an authority upon the point, they clearly state that "God made known His Holy Sabbath," and that it was God and not man who gave or restored this blessed institution of sanctified rest. Nehemiah is very conclusive upon this point, chap. ix. 13-15, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: *and madest known unto them thy 'holy' Sabbaths*, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them." Now, if God made known His holy Sabbath upon the mount through Moses, it is clear that they had lost this day of sanctified rest; because, if they had not lost it, it could not be said that Jehovah *made known His holy Sabbath* through the

hand of Moses. This argument gains strength by the wording of the Fourth Commandment; for although the existence of the institution was well known in Egypt, yet the Sabbath was not known as a period of sanctified rest, but rather as a day of feasting, hence the command, "Remember the Sabbath day, to *keep it holy*. Six days shalt thou labour, and do all thy work [this was designed to cut at the very root of all the Egyptian festival Sabbaths]: for the seventh day is the Sabbath of the Lord *thy* God."

If this Scriptural evidence be admitted, it for ever settles the question that the Sabs (or star-gazers) did not originate the holy Sabbath day, but that this holy day was a Divine institution, given by God Himself, and incorporated in those laws which are to govern the human race. This being so, then this period of sanctified rest called into existence the sanctified Sab; for when the law was given, it was absolutely necessary that the people should be taught the laws, in order that they might obey them, therefore one tribe out of the twelve was set apart and sanctified for this purpose, *i.e.*, for reading aloud the law to the people, and this was upon the seventh day, when they came up to worship before the Lord their God.

The first introduction we have of the word Sabbath was by Moses, who had been an Egyptian priest—a Sabe. A double portion of manna had fallen upon the sixth day, and the rulers of the people came and told Moses, and he said unto them "This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord," Ex. xvi. 23. And although Moses told the people that the day was holy, yet some went out to gather on the Sabbath, "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? *See, for that the Lord hath given you the Sabbath*, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day," Ex. xvi. 28-30. This Sabbath, which inaugurated the week, was observed differently to all the other Sabbaths that came after it, for the reason that it was the first Sabbath of a festival, hence the first and last day of the Hebrew festivals were Sabbaths. This Sabbath was not a sanctified Sabbath in the sense of the sanctified Sabbath after the giving of the Law; for this inaugurative Sabbath was simply the first, and as such was a "feast" Sabbath, upon which day they would "feast to the Lord their God," preparatory to the covenant to be entered into between the God who had redeemed them on the one hand and they themselves on the other hand. When the covenant had been

made, then it was ratified by another "feast to the Lord their God," which would be a sanctified Sabbath in the strictest sense of the word; for then they became a sanctified people, separate and distinct from all the nations by acknowledging one true Creator-God, and worshipping Him only, and this by virtue of the terms of the covenant, *i.e.*, "All that the Lord hath said we will do and obey." However, in contradistinction to the popular mode of keeping a feast Sabbath, in public rejoicings and revelry, they had to abide every man in his house until they had learned how to keep the Sabbath day holy. This feast Sabbath is still commemorated in the feast of the Sabbath of to-day, which is kept up on the eve of the Sabbath. The sanctified Sabbath is commemorated by the rehearsing of the Word of the Covenant and singing the Song of Redemption.

The compound word Sab-beth is derived from two words, *Sab*—*Priest*, and *Beth* a stone. We endorse all the writer has said about the *Sabe* as being the Coptic for preacher, teacher, wise man, sage, prophet, father, aged father, wise father, &c. Mr. Cleland, in "The Way to Things by Words and to Words by Things," p. 42, says:—

"The word Sabbath has two significations, the one in the Hebrew, the other in the Celtic, the near affinity in which of one to the other is but a reason the more for drawing the line of separation, especially as it accounts for the prevalence of the vulgar in the days of ignorance and superstition.

"In the Hebrew, according to Josephus and Eusebius, the word Sabbath day signifies a day of rest; the Dutch translate it so literally —*De Rustdag;* about the derivation there is no difficulty. But in the Celtic the same word signifies a teacher or doctor, instructor. The true word is *Sabaith* from *Sab*, a knowing man; or, to use the ancient term, a cunning man, or mag magus, in the sense of sage or wise person; and *aith*, preachment, doctrine, or with more emphasis 'the word.' It is strictly synonymous to the Welsh *Celfydd*, 'skilled in the faith,' and the old word *kel* or *Caldey*. It is to be observed that *Sab*, in the sense of knowing or wise, is the radical of *sapiens* and of *sophos* in the Greek, *sano* in the Italian, of *saber* in the Spanish, &c. It was also like the word *good*, employed to express the Deity, thence *Sabasius*, or the *Being*, excellent in wisdom. The Sabins took this name from this pretension. In Gaul and in Briton it signifies a Druidical teacher. Sabins or Zabus was a hyperborean word, and equivalent to Galeotoa, the Druid of Sicily mentioned by Cicero."

All Hebraists have accepted Josephus's definition of the word Sabbath as meaning in the Hebrew *rest* (Josephus's Antiq., Book I., chap. 1, sec. 1), and have not questioned his statement. To assert that the Sabbath in the Hebrew means *rest* is simply to confuse and

call the effect the cause, and to overlook entirely the cause. If Sabbath and rest are synonymous, then we have a Sabbath every time we go to rest for the night, hence we should have seven Sabbaths in the week. The Hebrew word for rest is *yisboth* (Gen. ii. 2), and *hisbalaym* (Ex. v. 5), and there is not one instance where the word Sabbath is used for the word rest. At the time that Josephus wrote, the etymology of the word Sabbath had been lost to the Hebrews, and that for at least 500 years, but partly preserved in the *Sabe* of Egypt and the *Sab* of the Celtic Druidical priest, hence the meaning of the word is priest, prophet, or preacher. The word bath, bit, bith, beth, bayth, bayith, and bajith is simply a stone, upon which the Sab stood, hence Sab-bath was the Sab stone. Here again I find that all our Hebrew scholars, follow King James's translation, and have invariably translated the word *Beth* into house and Bethel, house of God.

Bryant, in his "Ancient Mythology," Vol. I., writes as follows on the word Beth:—

"Beth is a house or temple, as in Beth-el, Beth-dagon, Beth-shemesh, Beth-ovon, or Beth-or, On, &c. It is sometimes subjoined as in Shar-beth and Eliza-beth, the latter of which is the house of Eliza, the same as Elusa of Idume, and Eleusa of Egypt. Beth was in different countries expressed Bat, Bad, Abad, hence we meet in this day with Pharasabad, Astrabad, Amenadab, Moustasabad, Jenhenbad, in Persia, India, and other parts of the East. Balbec, in Syria, is supposed to be the same as Balbeth, the temple of Bal or the Sun . . . . . Phainabath is only Phaina-beth varied, and signifies the place sacred to Phanes, which was one of the most ancient titles of the Deity in Egypt. So Phar-beth was an abbreviation of Phara-beth, or the house of Pharaoh."

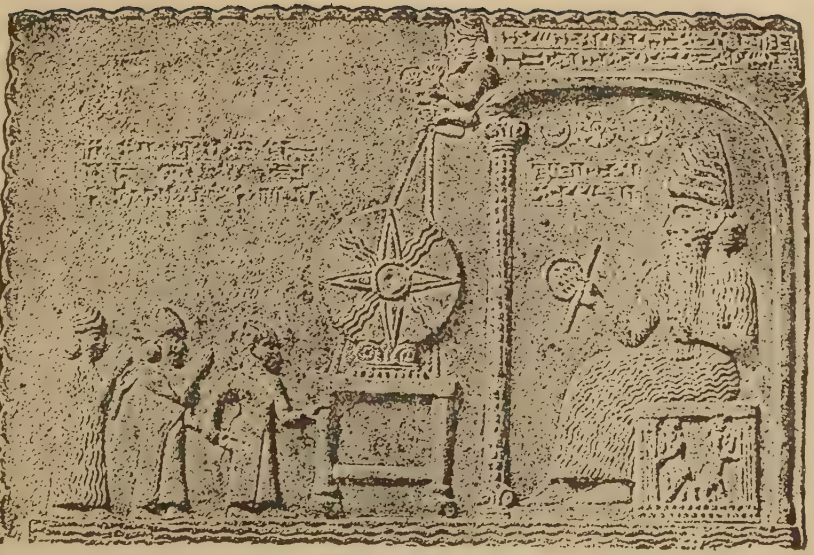
With all due respect to the profound learning of so eminent a scholar as Jacob Bryant, I must confess that I cannot follow him or our translators; for I hold that if the word Beth is to be translated into English, then stone, or more correctly throne is the word, and not house. "Beth" (says Mr. Bryant) "is a house or temple, as in Beth-el." Let us refer to Bethel in Gen. xxviii. 18, "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was Luz at the first," and v. 22, "And this stone, which I have set up for a pillar, shall be Beth-el," *i.e.*, God's stone (and not as our translators have put it, God's house)—a stone set up for a pillar of witness between God and himself, that if God should do certain things, then that God should be his God, and the pillar stone should

be his God stone. How is it possible to convert a pillar stone ... a house, as our translators have done, I must leave for those Hebraists who follow Bryant to determine. I am fully prepared to admit that the stone gave its name to the place, and that which was known as Luz afterwards became known as Beth-el; and also that the oak became known as the oak of weeping. In Gen. xxxi. 13, we have God saying, "I am the God of Beth-el, where thou anointedst the pillar [not house], and where thou vowest a vow unto me, Now arise, get thee out of this land, and return unto the land of thy kindred"; ..." So Jacob came to Luz, which is in the land of Canaan, that is Beth-el, he and the people that were with him, and he built an altar, and called the place El-Beth-el, because there God appeared to him when he fled from the face of his brother," Gen. xxxv. 6. Now, if Beth-el means house of God, then El-Beth-el must mean God's house God, that is, if we accept the translation of our translators. If, however, on the other hand, we translate the word Beth into stone, all is plain and simple, El would mean the (el, elah, elon, allah, and allon), oak, Beth stone, El God, "God's pillar, stone, under the oak"; and also it would mean the oath taken by Jocob, that the God of Beth-el should be *his* God, for it is significant that the same Hebrew word which signifies oak means an oath also (see "Journal of Sacred Literature," New Series, Vol. I., p. 227). This will explain why God made this solemn promise to Abraham under the oak, Gen. xii. 6, 7, and also in the oaks, or at the plains of Mamre, as it is in the Hebrew (but not in our translation), Gen. xviii. 1. It was under an oak, the oak by Shechem, that Jacob buried as it were by an oath not to have any more to do with the images and earrings of his household, Gen. xxxv. 4. Joshua set up a pillar under the oak, Josh. xxiv. 26; and it was under the oak that the angel met Gideon, Judges vi. 11-21. "It would appear (writes H. C. Barlow, M.D., "Journal of Sacred Literature," New Series, Vol. I., p. 277), therefore, that the oak in Palestine was regarded as the emblem of a Divine covenant, and indicated the religious appropriation of any stone monument erected beneath it; and also that it was symbolical of the Divine presence, possibly from association."

The next reference of Mr. Bryant is Beth Dagon. Here, again, it means a stone and not a house, 1 Sam. v. 2-7. Here the Ark is brought before Beth Dagon, the deity being enthroned upon his beth; the god Dagon falls from his throne and is replaced. This compound deity—half a man and half a fish—falls again, but this

time he falls to pieces, never to be enthroned again. The next is Beth Shemish, a disc or image of the sun enthroned upon his beth. The woodcut (page 32) is a representation of the sun god, taken from the Assyrian Gallery, British Museum. Beth-any, the dates, Beth, the stone upon which the firstfruits of the dates was worshipped as the creator of its own species bearing seed in itself. Beth-Tuppauah, the apples, Beth, the stone upon which the firstfruit of apples was placed and worshipped (Josh. xv. 53). Beth-palet, the refugees, Beth, or sanctuary stone (Josh. xv. 27). Beth-peor (Deut. iii. 29). Beth-peor, the stone upon which the image of Peor was enthroned. Beth-lehem (2 Sam. xxiii. 15), the breads, Beth, or the stone upon which the new bread was placed and worshipped. Beth-Gilgal (Neh. xii. 29), the princes, prophets, or Sab-beth, or stone upon which they stood when in council or reading the law, hence Sab-beth day. Beth-zur (Josh. xv. 58), the Beth or stone upon which the Prince Zur stood to administer justice (Josh. xiii. 21). Phar-beth, an abbreviation of Pharabeth, the Beth or stone upon which all the Pharaohs were enthroned, crowned, and deified.

The Hebrew word *kisse*, which has invariably been translated throne, is misleading. The *kisse* was the royal seat or chair, and when used the beth or throne went by the name of footstool. In the earliest representations we have the princes standing upon the beths. The *kisse* or chair is of late introduction. In 2 Kings iv. 10 *kisse* is translated stool: "Let us make, I pray thee, a little chamber on the wall, and let us set for him (Elisha) there a bed, and a table, and a *kisse* (chair), and a candlestick." In Prov. ix. 14 *kisse* is translated seat: "For she sitteth at the door of her house on a *kisse* (chair) in the high places of the city"; and in 1 Sam. i. 9 it is also translated seat: "Now Eli the priest sat upon a *kisse* (chair) by a post of the temple of the Lord," and in 2 Sam. vii. 13, "He shall build a house (erect a beth) for my name, and I will establish the throne (*kisse* or chair) of his kingdom for ever." Thus the beth was God's throne, while the *kisse* was Solomon's royal chair. This beth always went by the name of "footstool" when the *kisse* or chair was used; "And there were six steps to the throne (*kisse* or chair), with a footstool of gold," 2 Chron. ix. 18 (the beth or stone being encased with gold, excepting the surface upon which the feet rested); and in 1 Chron. xxviii. 2: "Then David the king stood upon his feet (the meaning of which is he stood upon his beth, king stone, or footstool), and said, Hear me, my brethren, and my people: as for me, it was in mine heart to build an house (erect a



[The Worship of the Sun-God. The scene represents the Sun-God sitting upon a throne ornamented with animals, having human heads, supporting pillars. The deity holds in his right hand a ring and a staff, probably representing a disc and a ray. He wears a helmet ornamented with horns, and a beard. In front of the god, is an inscription which reads, "The crown of the Sun-god and the rays from his two eyes;" and above the inscription are three discs which represent the New-moon, the Sun-god, and Itsar or Venus. At the edge of the roof two figures are shown, holding up with two cords an eight-rayed disc, which is supported upon a four-legged stool. Insc. "The image of the Sun, the great lord, dwelling in the the temple of Parra within Sippara." B. C. 900.]

beth or stone) of rest for the ark of the covenant of the Lord, and for the *footstool* of our God," not that the house or temple was to be a footstool, as our translators have put it, but that it was the intention of David to erect a stone or beth upon which to place the ark as its permanent resting place, as it was placed in a similar manner by the Philistines, who had set it down upon the famous beth or stone which was dedicated to the sun at Beth-shemesh. That the ark was the footstool or throne of God is conclusive. Ewald in his "Antiquities of Israel," p. 123, says :—

"The two cherubims were fixed to a plate of pure gold, which was suspended as a footstool over the ark, and was like a second cover of corresponding length and breadth, but separate from it. Its proper name was 'THE FOOTSTOOL,' and it indicated the spot where Jahvah had as it were His footstool and abode; 'And there will I meet with thee, and I will commune with thee from above the mercy seat.' And according to the Book of the Covenants, the corresponding feature is 'the work of art, the gleaming sapphire,' which was to be seen under the feet of Jahvah when He descended upon Mount Sinai, Ex. xxiv. 10."

Having discovered the etymology of the word under consideration, our task is comparatively easy. What has puzzled the greatest scholars will now be found clear and unmistakeable; and at the same time will throw a flood of light, not only upon the subject of our investigation, but upon the ancient Orientalism that is figured upon the monuments, and their complete harmony with the sacred history that has come down to us from the hoary age of antiquity. Sab-beth is Sab stone, and Sab-beth day is the day upon which the Sab would be found standing upon his beth within the Gilgal to usher in the festivals, new moons, and every seventh day. Josephus in his Wars, Book IV., chap. 10, sec. 1, has the following :—

"The priests stood, of course, and gave a signal beforehand with a trumpet at the beginning of every seventh day in the evening twilight, as also in the evening when the day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again"; and in his Antiquities, Book XVI., chap. 2, sec. 3, he says: "And the seventh day we set apart from labour; it was dedicated to the learning of our customs and laws, we thinking it proper to reflect on them as well as on any good thing else, in order to avoid sin."

But the most glorious testimony is that given by the Pagan Agatharchides, and quoted by Josephus against Apion, Bk II., sec. 22 :

"There are a people called Jews, who dwell in a city, the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day, on which time they make

no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening."

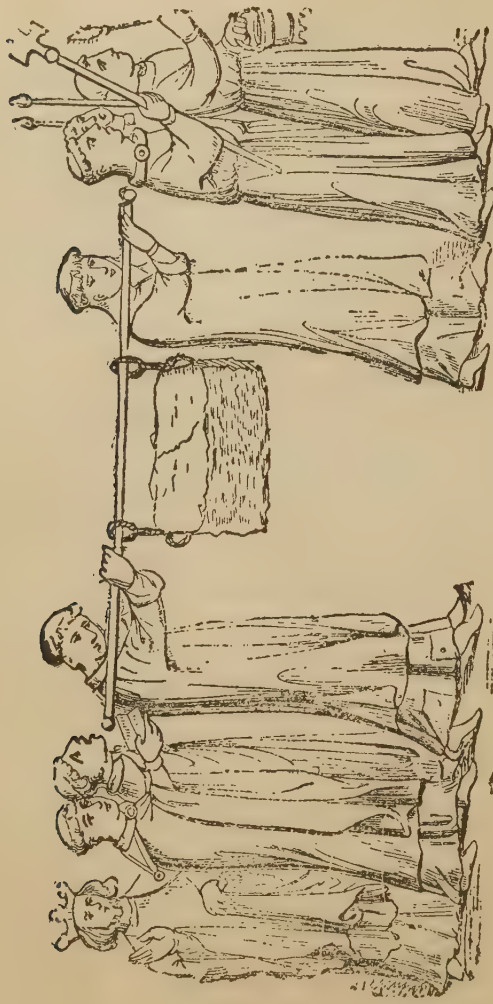
Now the holy places in which the Sab stood upon his beth did not exist until some time after the law of Moses was given, for the first holy place that was erected (after Sinai, for that was enclosed with the twelve pillars, and was therefore holy) was that on the other side of the Jordan. When they had crossed that river, it was then they erected their twelve pillar stones, and it was from the bed of the river that they took out these beths or princes' stone, for they were the stones the priests "stood" upon when bearing the ark of the Lord in the midst of the river Jordan. These stones became the beths of the twelve tribes, for each tribal prince had his stone upon which he stood when in the Gil-gal. The pillar stones were always left standing as memorial stones, but the beths or tribal stones upon which they stood were taken charge of by the prince, and carried from place to place; and it was within the circle of these twelve pillar stones that the priest stood upon his beth to proclaim the festivals. Hence the day became known as a Sab-beth's day, and the Gil-gal became the holy places—the circle of the twelve pillar stones. These holy places were erected throughout the length and breadth of the land, sometimes known under the name of "The house of the Lord," sometimes "Bethel," and sometimes "Mizpeh"; but the proper name for them was Gil-gal, because this expresses the fact that the stones were erected in a circle, and that the beths were placed within that circle. Thus it was a wheel within a wheel, the memorial pillar or Mizpah stones forming the outer circle, while the small tribal stones formed the inner circle, the meaning of Gil-gal in Hebrew being a double circle or a circle within a circle. It was a Gil-gal that Ezekiel saw in his vision (chap i.). They were used upon every important occasion. If they wanted to decide anything that affected the nation, each tribal prince repaired to the Gil-gal to discuss and settle the matter; it became the "great law court," and also a place of refuge and a sanctuary. It was here the kings were crowned, and the place of safety for the ark before it was carried into the temple. The earth was raised in the centre in imitation of the Sinaic mount, the covenant place, and this formed the altar upon which the priests offered the sacrifices; hence they became known as the high places. The most important in the time of David and Solomon was the one at Gibeon, on which Solomon sacrificed one thousand burnt offerings (1 Kings iii. 2-4; 1 Chron. xxix.). All this

will explain that verse in 2 Kings xvi. 18, "And the covert for the Sabbath that they had built in the house." The covert of the Sabbath was simply a covering over the Sab's beth, which was in the house, *i.e.*, Gil-gal; hence the covert for the Sabbath, or a covering over the Sab or priest's stone, the beth he stood upon when he proclaimed the festival. The meaning of this verse has puzzled our greatest scholars, for they have never been able to understand it. The word Sabbath being an abstract noun, how was it possible to put it under a covert? We can now see that it is quite possible to place a covering over a Sab's beth, for there is all the difference between a Sab-beth's day and a Sab's beth. While it is quite possible to put a Sab's beth under a covert, it is utterly impossible to put a Sabbath *day* under a covert. The writer who chronicled this knew the difference, and was therefore perfectly justified in placing on record "that the king removed the covert of the Sabbath."

The Sab had his beth in Egypt long before the laws were given, and the Sabs had a special day set apart when they would be found standing upon their beths instructing the people, and that day the day dedicated to the deity. Herodotus on this point says:—

"The Egyptians were the authors of the following inventions: They know to what god each month and day belongs, and upon the day on which any one is born, they make out what will befall him, and how he will die, and what sort of a person he will be. These inventions have been made use of by the Greek poets." II. 28.

Here, then, we have every day dedicated to some particular deity; not that the whole Egyptian calendar were Sab-beth days, but that the deities being local, each deity was supposed to govern its own locality—hence local calendars. In fact our own Christianity is but a baptized paganism in this respect, with this difference, however, in Egypt and Canaan the gods who presided over the different localities were independent of each other; and the people of one district respected the god of another district, as in the case of Jephthah respecting the God of Ammon (Judges xi. 24); therefore some would *shavath* on one day and some on another. In England, however, the saints, who have taken the place of the pagan gods (each parish being named after some particular saint), are all commemorated whenever the ritual of the saints' days are kept. The custom of a Sab standing upon his beth was not confined to the Israelites, but was a primeval and universal custom. There is not an Egyptian or Assyrian god but that we find him standing or sitting with his feet upon his beth. In fact this is the throne upon which h



CARRYING THE SABBATH.

The Stone taking the place of the Host, in the Cott. MS. Nero, D. 1.
C. Knight. Old England p. 357.

stood. On some of the monuments in the British Museum figures are to be seen representing the king journeying, his *kisse* (chair) and *beth* or stone being carried by his assistants by means of a rods placed through the rings that were fastened to each end of the stone and also through the *kisse* or chair. A king's beth was sometimes called a "lawgiver," because no one had a right to give the laws but the king, and that when he stood upon his stone to proclaim any new law, the stone then went by the name "lawgiver," and this will explain Judah's blessing, "The sceptre shall not depart from Judah, nor a *lawgiver* (*i.e.* stone) from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. xlix. 10. The stone Jacob laid his head upon to sleep, when too late to enter the city, was called by him Beth-el, God's stone, because he there made a vow, that if God would bring him back safe to his father's house in peace, then should this Lord be his God, and the stone which he had set up for a pillar should be Bethel (not God's house, as our translators have put it), but God's stone. God brought him back safe, and when Jacob repaired to Bethel, the stone was adopted by Jacob as El-Bethel. When, however, his name became changed from Jacob to that of Israel—a prince, this very stone became his beth, the prince's stone upon which he stood as a prince. And when about to die, his sons gathered around him, and Jacob, placing his feet upon the stone (sitting on the bed), he prophesied, and then *he gathered his feet up into his bed.* This stone passed into the hands of Joseph, who inherited the birthright blessing; "from thence is the shepherd the stone of Israel." The beth then became a shepherd stone, that is to say, the leading tribe was Joseph, and that tribe carried this stone, the meaning of which the other tribes were bound to follow. When, however, some of the tribes revolted against Moses in the plains of Moab, Eran, in whose possession was the stone, took it to Ireland, and upon this stone for centuries the princes of Eran were crowned. From Tarah, in Ireland, it was taken to Scotland, and from thence to England, and to this very day it is the coronation stone of England upon which all the kings and queens have been crowned, and may now be seen under the coronation chair in Westminster Abbey.

We have seen that the Sabbath existed before the giving of the law upon Mount Sinai; that it was a stone the priests stood upon when meting justice or rehearsing the king's command, or issuing a proclamation, etc; but what we have not seen is that that day was the seventh day, and that day a period of sanctified rest: for there

is not an atom of evidence—either monumental or manuscript—that would prove that the Egyptians were acquainted with the week of seven days, or that the seventh day was sacred, but just the reverse. If we go to the monuments, for instance, we shall see these gods for the most part are clusters of beasts, birds, reptiles, flies, etc., grouped together in the most horrid and disgusting manner—compound deities: and what they could not do in a natural, or more correctly, in an unnatural way, the sculptor has done with his mallet and chisel; for sodomy was not only licensed, but *cataminus* also; for these horrid practices were not only confined to Sodom and Gomorrah, but were also practised in Egypt. And can it be supposed for a moment that when they paid their adorations to these licentious divinities, they would be less licentious? Was not Jehovah against all the gods of Egypt by reason of this gross wickedness and corruption? and is it not a philosophical truth that a people become assimilated to the object they worship? It was so with Venus worship. The adorations to this goddess made Greece a city of prostitution, for the highest to the lowest were consecrated to her; (and in Rome the festival in honour of the Goddess Floralia (4th of the Calends of May) the women danced naked in the streets). In the language of a late writer, "They clothed beasts and depraved beings with the attribute of almightyness, and in effect they worshipped almighty beasts and devils." It follows, therefore, that the Egyptian Sabbaths were days set apart for the worship of these divinities. They must have necessarily been days of feasting and revelry, and a license for, and an incentive to, a command to imitate the objects to which they would pay their adorations. It is thus clear to demonstration, and beyond the possibility of doubt, that this period of sanctified rest sanctified the Sab, and that this glorious institution was not of human origin, but Divine; and the statement of Nehemiah is a truism, for God made known *His holy Sabbaths*, and all the brilliant intellects that the nineteenth century can produce cannot assail this truth. The monuments and manuscripts agree in proclaiming the fact that this period of sanctified rest was not man's invention, but Jehovah's introduction.

CHAPTER IV.

THE TWO DECALOGUES—THE DISCREPANCY—WHICH IS TRUE?—ATHEISTICAL OBJECTION—CHRISTIAN APOLOGISTS—THE MYSTERY SOLVED.

AMONG the many objections that have been raised by the scholastic atheist against the truthfulness of the sacred record is the great discrepancy that is found to exist in the two versions of the Ten Commandments, and notably, the reasons given in each code for the observance of the Sabbath. The atheist has asked (which he had a perfect right to do of his Christian brethren) an explanation of the words of God Himself, which were written with His own fingers, and the apologist has not satisfied the scholastic critic. The atheist has asked for bread, but has been offered a stone; and until we give him the bread he honestly asks for, we cannot consistently expect that he will accept the stone. Neither can we expect him to embrace as a truth, *per se*, that which his reason and common sense repels.

The Christian apologist, in meeting the objection, has been compelled to sacrifice a universal Sabbath—a Sabbath made for man—upon the Jewish altar, asserting that the Sabbath is ritual, binding only on the Jews, in commemoration of their deliverance from Egyptian bondage. A clergyman, the Rev. Charles Voysey, before he left the Church, wrote the following letter to the late Archbishop, which appeared in *The Times*, and is copied into Cox's "Sabbath Literature," Vol. I., p. 435 :—

Healaugh Parsonage, Tadcaste,
Nov. 15th, 1864.

"MY LORD ARCHBISHOP,—On the 42nd page of your Grace's Primary Charge there is one short passage upon which I beg very respectfully to ask one question. The passage referred to I now quote, taking the liberty of emphasizing those words which I would draw your attention to.

"'All we would maintain under the title of plenary inspiration is the universal authority of every portion of it as written under the Divine inspiration, securing the writers from error and falsehood, the *exact words being in some cases dictated, as was the case with the delivery of the Decalogue.*'

"I most respectfully ask your Grace which of the two versions of the Decalogue is here referred to as having been written in the *exact words dictated by God.* Nearly every one is aware that the version given in Deut. v. differs materially from the one given in Exodus in the wording of the Fourth Commandment. And what renders the discrepancy more remarkable and irreconcilable is, that the words 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it,' given in Ex. xx. 11, are altogether omitted from the version given in Deut. v., where we find not only a different reason assigned for God's command, but also a very solemn note at the end of the Decalogue, which virtually impugns the authority of the version given in Exodus. 'These words the Lord spake unto all your assembly .... with a great *voice and he added no more;* and he wrote them in two tables of stone, and delivered them unto me.'

"If the Lord 'added no more' than what is given in the Decalogue in Deut. v., and spoken of as 'these words,' then we may presume that He did *not* add the words given in Exodus, 'For in six days the Lord made heaven and earth,' etc.

"I am not pretending to call your Grace's attention to these discrepancies for the first time, knowing how many profound scholars have studied and tried to reconcile them. I quote the Bible words simply to justify my sincere anxiety to be informed on so grave a subject by one whose exalted position in the Church of itself guarantees to a respectful and honest inquirer the best answer that can be given.

"I may have misunderstood your Grace's meaning in thinking that the passage I have quoted from the 'Charge' implies that there is a Decalogue extant, of which the 'exact words' were 'dictated' by God Himself. If I am *not* mistaken, allow me once more to ask which of the two versions of the Decalogue does your Grace refer to.

My Lord Archbishop, I have the honour to be,

Your Grace's most obedient humble servant,

CHARLES VOYSEY,
Incumbent of Healaugh.

Sandon, Nov. 21, 1864.

REVEREND SIR,—I beg to acknowle lge the receipt of your letter of the 15th November.

I am, Sir, your faithful and obedient servant,

C. T. CANTUAR.

Mr. Robert Cox presses this argument into service to overthrow a universal Sabbath, and writes as follows ("Sabbath Laws"), p. 95 :—

"That some of these Deuterotoe or other expounders or custodians of the Book of the Law, or its restorers after the Captivity, made an addition to the Fourth Commandment seems probable from the

fact that in the two copies of the Decalogue given in the Pentateuch, the words of the Commandment are slightly different, and the reasons annexed to it in no respect the same.

In Ex. xx. 8-11 we read—

"'Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.'

But in Deut. v. 12-15 we read—

"'Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.'

"It may be assumed that, whether or not Moses was the writer of the Pentateuch, both of these reasons are not inscribed upon the tables of stone (for had they been so, it is likely that both would have been recorded in each of the two copies of the Decalogue); and some commentators have even concluded that the discrepancy makes it doubtful if either of the reasons was. But supposing that one of the editions of the Commandments, including the reason annexed, is authentic, I think that we are bound to prefer that given in Deuteronomy, which not merely omits the reference to an alleged fact of no special interest to the Israelites at the time, and which science utterly disproves, but with evident suitableness to existing circumstances, represents the Sabbath as instituted in commemoration of their recent deliverance from Egyptian taskmasters.

"Thus a discrepancy, which has at all times been a source of perplexity to theologians, is found at last to be the means of delivering the Fourth Commandment, if not the whole of the Decalogue, or even the Jewish Law, in all its departments, from what in other circumstances have seemed a fatal objection to its Divine authority.

"The impossibility of giving any rational account of the difference between the two editions of the Commandments, on the supposition that both are genuine, and that a reason was annexed to the precept as written on the tables of stone, may be seen from Bishop Watson's

attempt, in his Apology for the Bible, to obviate the difficulty. Speaking of the Sabbath, he says, 'As for there being two reasons given for its being kept holy—one that on that day God rested from the work of creation; the other, that on that day that God had given them rest from the servitude of Egypt—I see no contradiction in the accounts. If a man, in writing the history of England, should inform his readers that the Parliament had ordered the 5th of November to be kept holy because, on that day, God had delivered the nation from a bloody-intended massacre by gunpowder; and if, in another part of his history, he should assign the deliverance of our Church and nation from Popery and arbitrary power by the arrival of King William as a reason for its being kept holy, would any one contend that he was not justified in both of these ways of expression, or that we ought to from thence conclude that he was not the author of them both.'

"One may imagine, without much difficulty, the smile which must have played upon the sharp features of Tom Paine when he read this portion of Watson's answer to his 'Age of Reason,' since, by evading the real difficulty, the bishop here virtually confesses his inability to meet it. For the question is not one about the difference between the two 'accounts' merely (though, even as he puts it, the case is but lamely handled by him), but about a discrepancy between *two copies of a law which was written on a table of stone.* A true historical parallel would have been the supposition, that a writer of English history had, in one part of his work given a copy of an Act of Parliament passed immediately after the discovery of the Gunpowder Plot, ordaining the 5th of November to be kept holy for the express and sole reason that God had delivered the nation from a bloody-intended massacre; and in another part of his history had given a second copy of the same Act, in which was assigned not *this* reason, but the allegation that, on the 5th of November an old British king, who lived about the time of the Trojan war, had finished the great Druidical temple of Stonehenge, and ordained, in commemoration of this event, the day should be observed as a festival for ever. In such a case everybody would have seen in a moment that both copies of the statute of James I. could not be the genuine Act of Parliament, and that the copy in which the Gunpowder Plot was mentioned was much the more likely to be so. Baxter, with all his ingenuity, makes an equally deplorable figure. In answer to the question, 'Why doth Deut. v. repeat the Fourth Commandment in so different words?' he has nothing better to say than 'Because the words are but for the sense, and they being kept in the Ark as written in stone and safe from alteration, Moses in Deut. v. gave them the sense, and added some of his own explication.' (Works, Vol. xix. p. 186.) Would a similar explanation satisfy any reader of the supposed history of England? Would the theory be for a moment listened to that the Act of Parliament, being kept among the public records, and safe from alteration, the historian gave the sense of it, and added some of his own explica-

tion, without altering anything to obscure the sense? In the modern case supposed, an appeal might be made to the records of Parliament, and the question be determined whether the Gunpowder Plot or the completion of the temple of Stonehenge was the real origin of the festival: but how can Baxter, or how can we, who have no access to the tables on which the Decalogue was inscribed, discover that the words in the Exodus edition of the Commandments, and not those in the Deuteronomy edition, were those which were 'written in stone?'"

Although we do not know that when Tom Paine read the bishop's reply to his "Age of Reason," a smile played upon his (Tom Paine's) sharp features; but what we do know, however, is, that when we read "the true historical parallel" of Mr. Cox, we could not restrain the smile that forced itself and found expression by provoking in us a hearty laugh. How can Mr. Cox give us a true historical parallel when he fails to grasp the question he wishes to illustrate? A more correct parallel would be to suppose that on a certain 5th of November a British king, in the time of the Trojan war, had finished the great Druidical Temple at Stonehenge, and ordained, in commemoration of this event, that that day should be kept as a festival for ever; that during this king's reign, the festival was kept, but owing to the incursions of the Romans, Danes, Picts, Scots, Saxons, and Normans, the festival became obsolete (but that the temple still stood as a memorial of that event). When, on a certain 5th of November, in the reign of James I., his Parliament was miraculously delivered from a bloody massacre by the discovery of the Gunpowder Plot; that he revived the old festival by an Act of Parliament, and ordained that that festival should be binding upon all his subjects, of whatever tribal distinction they may be, in commemoration of the completion of the great Druidical temple. And at the same time making a special Act ordaining that all those ministers who had escaped this bloody intended massacre should assemble upon the anniversary of that day for special thanksgiving to Almighty God for their miraculous deliverance.

This is far nearer the truth than "the true historical parallel" of Mr. Cox. We do not claim, as he has done, that the parallel is the truth. Far from it, for the simple reason that no illustration can prove a truth, they only assist us to understand the truth; but the chances are that illustrations are pressed into service with the specific purpose of dressing up a glaring falsehood in the garb of truth, and therefore it is safer to look upon all "true parallels" with a certain amount of distrust. Truth, pure and simple, requires no assistance

to illustrate it. All we want is a perfect knowledge of the facts that surround the truth, and when we are in possession of these, we have the truth. Tom Paine, Baxter, Bishop Watson, Charles Voysey, late Archbishop of Canterbury, Earl Dunraven, and Mr. Cox have never been in possession of the facts of the case, and therefore are not in a position even to venture an opinion.

The Mystery Solved.

In order that we may solve the mystery, it is absolutely necessary that we should be in possession of the positive as well as the negative. The two codes of the Decalogues are a series of negations—Thou shalt not do this or that. Inman says, in his "Ancient Faiths Embodied in Ancient Names," Vol. II., p. 666, "That the so-called moral law was not applicable to private property so much as to the relations of man to man. It is, perhaps, the very rudest code of political penal statutes known." Now, as a matter of fact, there is not one penal clause in either of the Decalogues; and in this they both stand out as the most unique and sublime that has come down to us from the hoary age of antiquity. And before we can judge of their crudeness, we must see some other code, so polished (that has come down to us), that so completely throws these in the shade; for until Dr. Inman can marshal out a more sublime code than these Decalogues, every honest critic must admit that they stand unrivalled: and when we put ourselves in possession of both sides of the question, what have appeared discrepancies and contradictions, will be found not to be so, but in complete harmony with true science and revealed truth, and will for ever stamp the two codes of the Decalogue as "The Words of God."

In order that we may arrive at the truth, it is necessary, then, that we should refer to the facts for the positive side that are chronicled upon the Egyptian monuments and in the page of Holy Writ. Egypt, under the premiership of Joseph, became the metropolis of the world. Her princes (like Esau) had sold their birthrights and lands to Joseph for corn, hence the Pharaohs of Joseph's time had no rival; for, having possessed himself through Joseph's diplomacy (Gen. xlvii. 20) of the land, together with the Egyptian princes' right of government over the land, his authority was supreme. Pharaohism became the established religion. The title Pharaoh was the name borne by the earliest Egyptian kings. The personal name is sometimes added in the Scriptures, as in Pharaoh-Hophra

and Pharaoh-Necho. Egyptologists are not at all agreed as to its etymology. In the Coptic, which is the representative of the old Egyptian, the word for king is *uro* or *erro*, which, with the Egyptian article *pe* or *phe* prefixed, is supposed by some to give us its etymology. Professor Lauth, of Munich, and Mariette Bey explain that the name Pharaoh, from the monumental title Per-aa, which, although literally denoting no more than "the great house" or "palace," is constantly employed on the inscriptions to designate, by an easy metonymy, the person of the sovereign himself, in the same way as we speak of the Court, meaning the Queen, etc. M. Chabas, however, and other Egyptologists assert that the word Pharaoh is nothing else than the Royal title *Ra*, "sun" or "sun-god," which was always borne by the Egyptian kings, who were regarded as the living representative of that divinity upon earth, to which the Egyptian article *phe* has been prefixed. "It is certain" (says the writer in Cassell's Bible Dictionary, art. Pharaoh) "that in the Lee papyrus and others this royal title *Phe-ra* 'the sun' or 'sun-god is employed throughout in speaking of the kings of Egypt exactly like the word Pharaoh in the Bible." While we fully endorse the views of Professor Lauth, and also M. Chabas (although they appear to differ), yet we think that the title was something more than to denote the representative of that luminary upon earth, as M. Chabas believes, or that it simply denoted the 'great house" or palace, according to Professor Lauth and Mariette Bey. The title *Phe-ra* is undoubtedly "the sun" or "sun-god," and the monumental title *Per-aa* denotes the "great house" or "palace," the residence of the *Phe-ra*, the "sun-god," the god who had taken up his residence in the sun; but furthermore, it implied that he who bore that title was the firstborn of the first progenitor God, for no idea existed that God created man, but that God begat the man; that the first man was a god, who had a sovereign right to rule the earth by virtue of being the first man, and that this sovereign right was bequeathed to the firstborn. The title Pharaoh, then, was the greatest title a man could possess, and it is strictly synonymous with Messiah—"the begotten Son of God," son of the "I Am that I Am," *i.e.* '*there is no other beside me*," "*and no other before me*."

Moses, who had been a Pharaonic priest, betrays this Pharaohism in Deut. xxxii. 18, "Of the Rock that *begat* thee thou art unmindful, and hast forsaken God that formed thee"; Isaiah li. 1-2 "Ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your

father, and unto Sarah who bare you." The oath of Joseph, *i.e.* "by the life of Pharoah," is pure Pharaohism, and is the acknowledgment that Pharoah was the greatest, and he could sware by no greater.

Mr. Bryant ("Ancient Mythology," Vol. II., p. 233) says:—"In the ancient mythology of Egypt there were precisely eight gods. Of these the sun was the chief, and was first said to have reigned. Diodor. Sicul. L. 1 p. 12." That the sun was associated with the idea of Father or First Cause is clear from the ready way that the members of Jacob's family understood Joseph's dream (sun, moon and stars). It was not the sun, however, which first reigned in Egypt, but it was the first Egyptian king who was supposed to have taken up his residence in the sun, hence arose the adorations paid to that luminary. In Job xxxi. 26-28 we read, "If I beheld the sun when it shined, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the judge; *for I should have denied the God that is above.*" Many mythologists have followed Diodorus Siculus, who, writing of the Egyptians, says:—"That the first men, looking up to the world above them, and struck with admiration of the nature of the universe, supposed the sun and the moon to be the principal and eternal gods." The adoration paid to these luminaries would have been harmless if it had been nothing more than worshipping the sun and moon as eternal deities. The sin was not so much in worshipping the sun and the moon *as* the sun and the moon, but it was worshipping the first progenitors who had taken up their residence in the sun and moon; it was the adoration of Osiris in the sun, and Isis in the moon in Egypt, and Baal, "the lord" in Canaan. It was this belief that gave rise to all the mythological beliefs of the ancient world. Patriarchs and princes were supposed to inhabit the stars, and it became a universal belief; and in order to reach the understanding of those who had been brought up in these myths, the sacred writers have been compelled by the force of circumstances to appear to lend support to the popular belief; hence we have in Gen. xv. 5, "Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be"—thy seed shall be a multitude of stars, i.e. princes inhabiting the stars. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a 'Star' out of Jacob, and a Sceptre shall rise out of Israel," Num. xxiv. 17. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations ..." "And I will give him the

morning star," Rev. ii. 26-28. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star," Rev. xx. 16. "The seven stars are the angels (presbyters) of the seven churches," Rev. i. 21. In the mythology of the Apocalypse the greatest reward held out was to inhabit a star, hence to reach them in their own mythology, the writer says, by way of encouragement, "He that overcometh and keepeth my works unto the end . . . . I will give him the morning star." It will be seen that it was not so much the sun, moon, and stars that were worshipped, but those progenitor gods who were supposed to inhabit them. And while there was remission by shedding the blood of the firstlings of the flock (which had been the objects of worship among the idolatrous Israelites), yet oceans of blood shed would not wash away the sin of worshipping the sun, moon, and stars. The punishment was death by stoning, and this was absolutely necessary to prevent them making their sons and their daughters pass through the fire. The sacred bull (so-called, for there was nothing sacred in Egypt), with the sun between his horns, that we have in the British Museum, and represented in all our Bible Dictionaries and in the works of the Egyptian mythologists (a fine engraving is to be seen in Bryant's "Ancient Mythology," Vol. II., p. 121), simply represents the first man who took up his abode in the sun as a war god, hence the strength of the bull was ascribed to him; thus, in response to the idolatrous cry, "Make us gods to go before us" (Ex. xxxii. 1), the golden calf was made. That the sun was placed between his horns is conclusive. "These be thy gods (plural), O Israel, which brought thee up out of the land of Egypt (the sun represented between the horns the one, the calf the other). And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to *the Lord*" (Ex. xxxii. 4-5), not a feast to the Lord *your God* (Ex. xvi. 12), but a feast to *the Lord*, who was worshipped as a war god under the form of a bull, with the sun between his horns. This is brought out very clearly by the circumstantial evidence; for after Aaron had made the golden calf, he built an altar before it, and we are told that "they rose up early on the morrow and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, *and rose up to play*," Ex. xxxii. 6. Their rising up to play after the feast was not play in the sense we understand the word, but literally a stand-up fight among the strongest to decide which should be their warrior god to go before

them to fight their battles as the representative of the great war god which they had represented under the form of a calf. The Hebrew word for play is *zacbak*, and it is also used in 2 Sam. ii. 14, "Let the young men now arise and "play" before us . . . and there was a sore battle that day." The golden calves set up in Dan and in Bethel must have had the sun between their horns, because the prophet Amos states that they swore by the sin of Samaria. "Thy god, O Dan, liveth," Amos viii. 14. Dr. Moore, in his "Pillar Stones of Scotland," p. 135, writes:—

"If they only meant that Dan as a people swore in self dedication that the true God lived and was theirs, where the sin? they could only have applied these words in an idolatrous sense. If their use in this manner were a sin, then the words would signify that they worshipped and called upon their ancestor Dan as their living god. Thus Dan was their baal or lord whom they worshipped when they set up the golden calf in the city of Dan and at Bethel. They invoked his aid as their patron deity, whose name they gave to their chief city, and to whom they devoted their prowess and their life as if he were their god."

There is a very great deal of truth in this. The calves set up in Dan and Bethel did not, however, represent any particular prince or patriarch who had been deified by his people, but it represented a universal belief, hence it was not confined to the city of Dan. The language of the prophet is not "Thy god Dan liveth," as quoted by Dr. Moore, but "Thy god, O Dan, liveth." Now the god of the Danites was represented by the calf with the sun between his horns, which they had set up and ascribed to it deliverance from Egyptian bondage. "These be thy gods (*i.e.* the first man who had taken up his residence in the sun) which brought thee up out of the land of Egypt." These idolaters represented and worshipped this progenitor deity under different names and titles. When they wanted to show his marvellous powers of productiveness they represented him as a compound, the upper part of a man, and below the figure of a fish. He then bore the title of Dag-on, Said-on, Sidon, Saida, for both Dag and Said signifies in the language of Syria and Palestine a fish or a god. Faust, in his Hebrew Lexicon, observes "That the Phœnician Saturn or Be-tagon is no other than Dagon, who was probably the god of increase or productiveness." The Diana of the Ephesians, which was supposed to be a deification of the moon, simply represented the Queen of the first man who had taken up her residence in the moon as "the Queen of heaven." This deity is represented in some monuments as having many breasts, and in others the body of a

fish; some nations make the sun a male deity, and others the female deity. With the Babylonians and Assyrians the sun is feminine, and is called in the "Western Asiatic Inscriptions," IV., 32-50, "the divine mistress of the world." (See also "Records of the Past," VII., p. 157.) The Egyptian, however, make the sun the male deity.

The ram-headed, cat-headed, hawk-headed, cow-headed, lion-headed, snake-headed, and crocodile-headed deities were simply a personification (according to Champollion-Figeac) of the attributes of their great Ammon-ra, who, he thinks, was the eternal deity; and would have us believe that the Egyptian religion was a sublime symbolisation of a great truth; that it was a pure monotheism, manifesting itself externally by a symbolical polytheism; that the Egyptians had elevated themselves by their reflection and long observance of nature to the idea of the unity of God, of the immortality of the soul, and of a future state of rewards and punishments. As to whether all these many-headed deities were simply the personification of the attributes of the one eternal deity we cannot say for certain, because both patriarchs and princes alike were deified; and we may safely infer that the blessings pronounced by Jacob upon his twelve sons would have been personified according to Egyptian custom by their descendants. Judah in that case would have been represented with the head of a lion, Joseph the head of a bullock, Benjamin a wolf, etc. That they had the one supreme deity there cannot be the slightest doubt. Their profound regard for the firstborn, who claimed his descent *direct* from this deity, places it beyond the shadow of a doubt; and the fact that the Pharaohs and the early kings did not designate their wives queens, but princesses, would go to show that they believed only in one queen—the queen of heaven—and consequently only one king or father-god. King of heaven. The reigning king would be "the son of God," therefore a prince and his wife a princess.

How this first man and woman were made they had not the slightest conception. The classics, however, make out to their own satisfaction that the Egyptians believed in the eternity of matter, and from that man was evolved. But the Egyptians say nothing about it themselves, for there is no Egyptian cosmogony. In this respect they were atheistical, and as such cosmogony was a negation. They knew nothing, and therefore asserted nothing respecting it. The firstborn of man and beast was worshipped, and also the first-fruits, which were gathered from the "sacred trees of life." The worship of the firstborn of man and beast was the development of

Pharaohism, and became universal. Every firstborn was worshipped as a pro-creator. The penis or genital organ was worshipped as the emblem of life.

Dr. Kitto, "Cyclopædia of Biblical Knowledge," art. "Oath," writes as follows:—

"Another primitive custom which obtained in the patriarchal age was that the one who took the oath put his hand under the thigh of the adjurer (Gen. xxvi. 2, xlvii. 29). This practice evidently arose from the fact that *the genital member*, which is meant by the euphemic expression 'thigh,' was regarded as the most sacred part of the body, being the symbol of union in the tenderest relations of matrimonial life, and the seat whence all issue proceeds, and the perpetuity so much coveted by the ancients (Gen. xlvi. 26, Ex. i. 5, Judges viii. 30). Hence the creative organ became the symbol of the creator, and the object of worship among all nations of antiquity. (Compare Ezek. xvi. 17; St. Jerome, comment on Hosea iv.; 'Nork Etymologisch Symbolisch Mythologisches Real Worterbauch, s. v. Phalluscultus'; 'Pauly Real Encyclopodai d. Classischen Alterthume-wisenschaft s. v. Phallus.') And it is for this reason that God claimed it as the sign of the covenant between Himself and His chosen people in the rite of circumcision. Nothing, therefore, could render the oath more solemn in those days than touching the symbol of creation, the sign of the covenant, and the source of that issue who may at any future period avenge the breaking of a compact made with their progenitor."

It was customary on the day dedicated to the prince to erect his idol or penis stone. His people would assemble there for adoration and worship, and also for taking the oaths or covenants entered into between them. The twelve pillar stones erected at Gilgal, which represented the twelve tribal princes, would have been converted to this purpose, but "Thou shalt not raise a tool upon it" prevented it. The pillar stone erected by Jacob, when he anointed it with oil, was intended to represent the *penis* of the Deity—God's *penis* stone, hence the solemn covenant made by Jacob; however it was never put to that purpose, for it afterwards became Jacob's beth or prince's throne. The prophet Jeremiah declaims against these idol stones: "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy

trouble: for according to the number of thy cities are thy gods, O Judah," Jeremiah ii. 26-28.

The phallic stone in every city would represent the penis of the founders or princes who ruled over them. The worship and adoration of these stones were of the most horrid and disgusting nature. Ezekiel xvi. 17-25 refers to it as follows:—"Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself *images of a male*, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also, which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God. . . . Thou hast also built thee a *a brothel house*, and hast made thee *an high place* in every street. Thou hast built thy "high places" at every head of the way, and hast made thy beauty to be abhorred, and has opened thy feet to every one that passed by, and multiplied thy whoredoms."

Herodotus, ii. 64, confirms Ezekiel's description of this horrid worship in the "high places," and supplies the following as a reason:

"All other nations without scruple connect themselves with women in their temples, nor think it necessary to wash themselves after such connection previous to their paying their devotions. In this instance they rank man indiscriminately with other animals; for observing that birds as well as beasts copulate in the shrine and temples, they conclude that it cannot be offensive to the deity. Such a mode of reasoning does not by any means obtain my approbation."

Mention is made in Athenæus of a phallus, carried in a Bacchanal procession, of gold, and 120 cubits long. It was, moreover, adorned with garlands, which were twined around to its vertex, where was a golden star, six cubits in circumference. (See Athenæus, Book v. c. 5.)

> "Next by the sacred hill their oars impel
> Firm Argo, where the Mossyraecians dwell:
> Of manners strange, for they with care conceal
> Those deeds which others openly reveal,
> And actions that in secret should be done,
> Performed in public and before the sun;
> For like the monsters of the bristly drove,
> In public they perform their feats of love."
>
> *Fawke's Apollonius Rhod.*

Moses himself was not guiltless of worshipping the phallus of his firstborn, for in Ex. iv. 24-26 we read, "And it came to pass by the

way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision." These idol stones are to be found in all parts of the world. The round towers of Ireland were the objects of worship before the introduction of Christianity. There is a king's phalli stone on the hill of Tarah, county Meath. There are two in the British Museum. They were converted by the Romans when they came here into milestones. One bears the name of Hadrian, and was originally set up eight miles from the Roman station Kanovium, A.D. 121; the other bears the names of the Emperor Septimus Severus and his son Caracalla, A.D. 198. They were found at Rhiwan, Llanfairfechan, county Caernarvon. The introduction of sun worship into the Roman Empire (A.D. 219) was under the form of a black conical stone, which was believed to have fallen from heaven on the sacred spot of Emesa. A magnificent temple was raised on the Palatine Mount. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbaric music. The moon, adored by the Africans under the name of Astarte, was deemed a suitable companion for the sun. Her image, with the rich offerings of her temple as a marriage portion, was transported from Carthage to Rome; and the day of these mystic nuptials was a general festival in the capital and throughout the Empire. (Gibbon's "Decline and Fall," Vol. i., p. 281)

The worship of Baal was likewise the worship of "the man in the sun" as their lord, master, owner, and possessor. The marriage of Ahab with a Zidonian princess introduced the worship into Israel. He built a temple of Baal in Samaria, and erected an altar in it (1 Kings xvi. 31-32). When Elijah met the prophets of Baal on Mount Carmel, to decide the question of which was the true God, there were four hundred and fifty present; and Elijah came unto all the people and said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . . . And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or peradventure he sleepeth, and must be awaked. . . . . Elijah the prophet came near,

and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God," 1 Kings xviii. 26-39. And in this way Elijah demonstrated the fact that he had just previously stated to Obadiah, that the God of Israel was *the Lord of hosts*, i.e. the Lord of those who were supposed to have their abode in the sun, moon, and stars.

Having stated the positive side of the case, we will now pass on to show the complete overthrow of Pharaohism and Baalism on the one hand, and the rise, progress, and final establishment of Javahism by the giving of the Decalogues on the other hand.

The inspired penman commences the history of Javahism by boldly stating that "In the beginning God created the heaven and the earth," that the same Elohim called into existence the whole creation—sun, moon, and stars, and animal and plant life, and that these Gods made man in their own image, and breathed into his nostrils the breath of life (let *us* make man); that man, after eating of the forbidden fruit, was expelled out of the garden; that this Javah had respect unto the offering up of the firstlings, and that the firstborn Cain was a murderer; that his descendants (together with the sons of God who had been driven out of the garden) were drowned in the Flood; that no firstborn of the first man existed, they all having perished through their wickedness; that Noah, however, and his sons and daughters alone were saved, although they were not the firstborn; that they were scattered by a confusion of tongues; that the Egyptians were descended from the younger son of Noah, therefore could have no claim to be the firstborn; that Abraham's seed could lay the greatest claim, since he was the firstborn, and that by virtue of being in a direct line from Noah's firstborn —Shem; that if there was to be a firstborn, then "Israel is my (Javah's) firstborn," and as such was chosen to overthrow Pharaohism and Baalism, and to establish Javahism, in order that "all the families of the earth should be blessed."

It would appear at first sight that the sacred writer had written this history in Egypt with the specific purpose of overthrowing

Pharaohism, and doubtless many sceptics will say so; however, the subsequent history will clearly prove that it was not so. Job, who lived in the pre-Noahic age, clearly understood the question, and asks sarcastically, "Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" Job xxxviii. 27-28. There is a complete harmony in the cosmogony of Genesis and Job. They both refer it to the same Creator, and no one would venture to say that the same writer penned them, or that the one was a mere copy of the other.

Abraham is commanded by God to leave his country, his kindred, and his father's house. He obeys, and leaves Haran, and travels on to Canaan. When there the Lord appears unto him, and says, "Unto thy seed will I give this land." A famine, however, sends him into Egypt. After a little while he returns to Canaan, and God renews his promise: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee," Gen. xiii. 14-17. A further revelation accompanied the promise, which was given in a remarkable vision, the outcome of which a covenant was made:

"Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon

the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and. lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites," Gen. xv.

Here we have the first covenant made by "the most High God" to Abram. The covenant, however, is not made in the usual form, which required both the covenanters to pass between the pieces, the meaning of which would be "Let it be done so to me (i.e. cut in twain) if I do not fulfil the covenant" (see Jer. xxxiv. 18). The reason is obvious. Abraham had fulfilled his part by leaving his father's house and kindred, therefore there was no necessity for him to pass between the pieces, the presence of Jehovah as manifested in "the smoking furnace and the burning lamp" being quite sufficient, and fully satisfied Abraham's query, "Whereby shall I know that I shall inherit it?" It will be seen from the wording of this covenant that it cuts at the very root of Pharaohism. The Abrahamic seed was to be in bondage in Egypt, and that God had undertaken to judge that nation that should affiict them, and bring up out of bondage with great substance. Now let us see how the whole thing was accomplished.

When this covenant was made Abraham was childless, for Sarah bare him no children, and Sarah said unto Abram, "Behold now the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai . . . And Hagar [the Egyptian] bare Abraham a son: And Abram called his son's name, which Hagar bare, Ishmael," Gen. xvi. 2-15. Now another important covenant is entered into, designed to overthrow the horrid phalli worship:—

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God;

walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his fore-

skin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him."

The object of this second covenant is clear and unmistakeable. That this emblem of life was worshipped is beyond the possibility of a doubt. Manetho, quoted by Wilkinson, "Manners of the Ancient Egyptians," Vol. I., p. 20, says:—

Sesostris conquered all Asia in nine years, and Europe as far as Thrace, everywhere erecting monuments of his conquests over those nations. Among the people who had acted bravely he set up memorials of a phallic nature, but among the degenerate female emblems engraved on stellae. He is considered by the Egyptians to be the first after Osiris."

Wilkinson, however, asserts that the rite of circumcision was practised by the Egyptian priests, and that Joshua v. 9, "This day have I rolled away the reproach of Egypt from off you," to mean that it was a reproach in Egypt not to be circumcised. The reproach that Joshua had rolled away was the putting an end to that horrid worship which the Israelites had been compelled to submit to by those who had been put in authority over them in Egypt; the altar being erected with unhewn stones, and all the males circumcised, was to teach them that they were not their own creator, and that they had not made themselves, and these were the means used by Joshua to roll away this reproach. The cutting of the foreskin prevented that emblem from ever becoming an object of worship precisely in the same way as the slightest spot or blemish in the firstborn of both man and beast prevented their deification. It is to this fact that the ancient sculptors spent their lives in chiselling out a "perfect God."

The promise that Sarah should have a son, and that God should establish his covenant with Isaac in opposition to the wish of Abraham, who prayed "O that Ishmael [the firstborn] might live before thee" was also designed by God to overthrown Pharaohism; for if Abraham had had his wish, and Ishmael had received the blessing, Pharaohism in Egypt would have been overthrown by another Pharaoh, and that in the person of Abraham himself; for he, as the founder of the nation, would have been deified, as all the other founders were by their descendants. When, however, the blessing descended upon the head of Isaac, who was not the firstborn, it was an impossibility to deify him. Isaac could not claim (as the Pharaohs of Egypt did) to be "the son of the sun," whereas Ishmael could have done so if he had received the birthright blessing; this, however, being withheld and given to the younger, prevented the

one or the other of the two sons of Abraham claiming to be "the son" in the sense of having a right to claim the title which belonged only to the firstborn son of Abraham; therefore it prevented their possibility of deifying Abraham. Ishmael, not receiving the birthright, it prevented his deification for the same reason; and it prevented Isaac, for although he had the blessing, yet he was not the firstborn. Isaac marries, and his wife Rebekah gives birth to twins; however, before they are born, "The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Here, again, we see the preference for the younger even before they were born. The birthright, although dead against the father's wish, falls to the lot of Jacob the younger, thereby preventing the deification of Israel and his two sons, precisely as the same like circumstances had prevented the deification of Abraham and his two sons. Jacob, in his turn, becomes the father of twelve sons and one daughter. Joseph, his beloved, is sold to Ishmaelites by his brethren, and is carried down into Egypt, and there becomes the leading statesman, exalting his royal master to the zenith of power and glory, and Egypt to the metropolis of the world. Jacob, through a famine, sends to Egypt for corn; Joseph receives his brethren, and the result is that Jacob and his family find a home in the land of Goschen. Jacob blessed, and full of years, calls for Joseph's two sons,

"And he brought them near unto him, and he kissed them, and embraced them, and Israel said unto Joseph, I had not thought to have seen thy face, and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward's Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, *for Manasseh was the firstborn.* And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel, which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his

head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Jacob, whose name had been changed to that of Israel—a prince with clearer light as to the purposes of God than Abraham or Isaac—pronounced *the* blessing (in opposition to the wish of Joseph, who had been brought up in Pharaohism) upon the head of the younger, knowing full well what he was doing when he guided his hands wittingly. And when he calls his twelve sons, in order to give them their tribal blessings, he passes over Reuben the firstborn. The birthright of Reuben is divided; the Sceptre is given to Judah—"The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"; but the birthright, minus the Sceptre, is given to Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren," Gen. xlix. 22-26.

It will be seen that this completely prevented the deification of the firstborn, and introduced the phrase, "the God of Abraham, the God of Isaac, and the God of Jacob," as showing that Abraham, Isaac, and Jacob were not gods, and could not possibly become so. and at the same time prevented either Reuben, Judah, or Joseph usurping the title of "the son of God," and it gave rise to the belief of the coming Messiah, who was "the only begotten Son of God,"

and that when he came the divided birthright would be united, and "given to him whose right it was," Ezek. xxx. 17.

Here, then, we have the establishment of a nation, although in bondage, believing in Javahism, "the most High God," and the coming Messiah, who was "the only begotten Son of God," as opposed to Pharaohism, which asserted that the Messiah was then reigning in the person of Pharaoh. The people are oppressed, but the more they are oppressed the more they multiply. Pharaoh determines to put a stop to the increase, but fails. The position of the Israelites becomes unbearable—in fact abject slavery. Moses, who is not eligible for deification, not being the firstborn, is saved in the ark of bulrushes, is brought up by Pharaoh's daughter, and becomes learned in the arts of the Egyptians. Seeing an Egyptian smiting a Hebrew, he slays the Egyptian, and hid him in the sand. The murder becoming known, he seeks a refuge in Midian. When there he sees the burning bush, and hears the voice, "Moses, Moses; and he said, Here am I. And God said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God," Ex. iii.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of the land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations.

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go. And I will give this people favour in the sight of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty; But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

Moses simply furnished with a rod, and Aaron for his mouthpiece, present themselves before Pharaoh. "And thus shalt thou say unto Pharaoh, Thus saith the Lord, *Israel is my son, even my firstborn;* And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, I will slay thy son, even thy firstborn," Ex. iv. 22, 23. Here we have the key to the problem—the battle of the firstborn. And in order to clearly understand the whole narrative, strict attention must be paid to the fact that "Israel is God's firstborn"; for it is upon this fact the whole argument rests for the necessity of the two versions of the Decalogue.

"And afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the

bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God," Ex. v. 1-8.

The result of this interview is increased burdens. God again appears to Moses, and makes a further revelation:—

"And God spake unto Moses, and said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name "Jehovah" was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burden of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the Lord," Ex. vi. 2-8.

From the language used by Moses in reply to Pharaoh's query, "who is the Lord," it is clear that Moses was under the impression that Eber was the god who had appeared to him, for he says the "God of the Hebrews hath met with us," Eber being the founder of the Hebraic nation. Moses naturally infers that the deified founder had appeared to him, hence the necessity for this further revelation, which we have in this chapter, viz., that God was not only the God of Abraham, Isaac, and Jacob (which Eber most certainly was), but that God which appeared to him was the God "Almighty," and that his name was "Jehovah." Abraham, Isaac, and Jacob had not known Him by this name, since the occasion had not arisen in their day for Him to display His almighty power, which was about to be made manifest by their great deliverance. Moses is made a god (Elohim) to Pharaoh, and Aaron was to be his priest. (Let it be carefully noted that he is not made a god to the Israelites.) In this capacity he brings the plagues upon Egypt, each of which hardens Pharaoh's heart. At last Pharaoh is threatened that if he did not let the people go, then "All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts," Ex. xi. 5; "For Jehovah was against all the gods of Egypt." They were to take all their cattle, their flocks,

and their herds, and not a hoof was to be left behind, for they were to sacrifice these abominations (the firstlings) to the Lord their God. Moses is commanded to sanctify all the firstborn, whatsoever openeth the womb, among the children of Israel, both of man and beast. "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem," Ex. xiii. 12-13. The "male" lamb of the first year, without spot and without blemish, is taken to redeem the firstborn of the Israelites. This lamb is slain, and the blood is sprinkled upon the lintels and door-posts. When the Israelites were entirely sanctified (from the horrid Egyptian idolatry of worshipping the firstling of both man and beast) by circumcision and by slaying this Egyptian god—the male lamb—which was to redeem their firstborn, then the angel of death smote all the Egyptian gods, "from the firstborn that sitteth upon the throne to the firstborn of the captive—all the firstborn of man and beast." And to prevent the Israelites in the future from worshipping "the firstlings," the great passover was instituted. "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought thee out from Egypt, from the house of bondage: And it came to pass when Pharaoh would hardly let us go, that the *Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn I redeem*," Ex. xiii. 14-15. Here we see the necessity for animal sacrifices at the passover, and although Jehovah has been pictured as a slaughterhouse Deity, yet it will be admitted that in order to prevent the worship of these firstlings, it was absolutely necessary that they should be sacrificed in Israel—a nation which was raised up, not only to overthrow Pharaohism, but to be a kingdom of priests, the vehicle that should communicate God's will to the human race.

When these Egyptian gods were slain, the Israelites were fully prepared for their flight, and they march on to the Red Sea. Pharaoh pursues them with six hundred chosen chariots, with his horsemen and his army; "And the children of Israel were sore afraid, and cried unto the Lord .... And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he

will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace," Ex. xiv. 10-14.

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them in the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation;
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
The Lord is a man of war; the Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea;
His chosen captains also are drowned in the Red Sea.
The depths have covered them;
They sank into the bottom as a stone.
Thy right hand, O Lord, is become glorious in power;
Thy right hand, O Lord, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown them that rose up against thee;
Thou sentest forth thy wrath, which consumed them as stubble.
And with the blast of thy nostrils the waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them;
They sank as lead in the mighty waters.
Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchest out thy right hand, the earth swallowed them.
Thou in thy mercy hast led forth the people which thou hast redeemed;
Thou hast guided them in thy strength unto thy holy habitation.
The people shall hear, and be afraid;
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them;
By the greatness of thine arm they shall be as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over, which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
In the place, O Lord, which thou hast made for thee to dwell in,
In the Sanctuary, O Lord, which thy hands have established.
The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron.

took a timbrel in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

Ex. xiv. 15-31; xv. 1-21.

The overthrow of Pharaohism, Phe-ra, "the son of the sun," was complete. God proved Himself to be "the Jehovah," which gave the Hebrews the right and title to firstbornship. After wandering in the wilderness for some time, Moses and the people found themselves at the foot of Sinai. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; And ye shall be unto me a kingdom of priests, and an holy nation. These are words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all the words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do," Ex. xix. 3-8.

It must be remembered that the words are here spoken to all the tribes ("Israel is my firstborn," and as such God on His part had promised that if they would hear His voice and keep His covenant, then they all shall be a peculiar treasure unto me above all people, "for all the earth is mine," "And ye shall be a kingdom of priests, and a holy nation"), for Moses is commanded to lay the matter before them, to see if they are willing to "listen to the voice of God," keep His covenant, and to become a "kingdom of priests and a holy nation," and all the people answered, "All that the Lord hath said we will do."

Now, what had the Israelites engaged to do. 1st. To hear the voice of God when He spake all these words, saying, "I am the Lord thy God," etc. (See Ex. xx. 1-17.) 2nd. To keep His covenant, i.e. the Ten Commandments as found in Deut. v., and known as the covenant of Horeb. 3rd. To be a kingdom of priests and a holy nation, and as such to teach all the families of the earth the Commandments as given in Ex. xx., "for all the earth is mine." It will be seen on reference to the covenant being made, as recorded in Ex. xxiv., that Moses ascends the mount together with Aaron, Nabad,

Abihu, and seventy of the elders. Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, "All the words which the Lord hath said we will do" (teach the Ten Commandments of Ex. xx.). Now there is no mention here about the covenant. After, however, the people assented, Moses set to work for making the covenant by building an altar; and when the burnt offering and peace offering had been sacrificed unto the Lord, we read that "Moses took half of the blood and put it in basins, and half of the blood he sprinkled upon the altar; and he took the book of the covenant (i.e. the covenant of Horeb—the Ten Commandments in Deut. v.), and read it in the audience of the people. And they said, All that the Lord hath said we will do *and be obedient.* And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." It will be seen from this that the covenant is the covenant of Horeb, as read by Moses in Deut. v., and that it bears no relation whatever to the Ten Commandments recorded in Ex. xx.

The Ten Commandments of Ex. xx. was a code which the people had engaged to teach as a kingdom of priests, to instruct the world that "Thou shalt have none other gods before me," etc., and was in no way binding upon themselves to keep. Their response to these was "All that the Lord hath said we will do," i.e. to teach as a kingdom of priests, and this they could have done without keeping one of them. When the covenant of Horeb is being read (the Ten Commandments of Deut. v.) and the blood of the covenant is sprinkled upon them and the altar, the response is altogether different, "All that the Lord hath said we will do, and be obedient." Here the people bind themselves by the blood of the covenant to be obedient to the words of the covenant, and this covenant is not in any way binding upon those who did not enter into that covenant; therefore, while the covenant of Horeb (the Ten Commandments of Deut. v.) is not binding upon the Gentiles, neither is the Ten Commandments of Ex. xx., which is not the covenant, binding on the Israelites. And when Moses ascends the mount, after the covenant is made, God gave him the two tables of stone, "that thou mayest teach them." On the one table of stone was written the code of Ex. xx., which they had to teach, and on the other was written the code of Deut. v. The two codes were to be taught to the children of Israel, and Moses was instructed to teach them in order that they

might be able to fulfil their mission as a "kingdom of priests and a holy nation."

In the blood-covenant code, which was strictly binding upon Israel, the Sabbath was to put them in remembrance that they were once servants in the land of Egypt, and that the Lord their God had brought them out thence with a mighty hand and a stretched-out arm; therefore the Lord their God commanded them to keep the Sabbath day. In the code of Ex. xx., which was not the covenant, but a code which they had engaged to teach as a kingdom of priests, the words are different; they (the Gentiles) were to remember the Sabbath day and keep it holy, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here we see that since Jehovah proclaims Himself to be the great Creator of the universe, He has a perfect right to expect that all the inhabitants, wherever there is the knowledge of the Sabbath, will keep that day in commemoration of that great event, hence the necessity for the two Decalogues and their different readings. The expression in Deut. v. 22, "And he added no more; and he wrote them in two tables of stone, and delivered them to me," will be understood if we remember these words were said after Moses had rehearsed the covenant of Horeb, for this covenant was the last given. What has, therefore, appeared to be a fatal objection to the inspiration of the Decalogues, i.e. the discrepancies between them, is found not to be so, but a conclusive evidence, clear and beyond the shadow of a doubt, that they are what they proclaim to be, "the words of God, written with His own finger," the one code written for the Gentile world, the other code written for "Israel the firstborn." Moses, who had now learnt the knowledge of the true, living, and Creator God, in speaking of the coming Messiah as "the only Son of God," says, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." That God had revealed this fact is clear, for the 18th verse states, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Now, what does this Prophet say concerning the Decalogues:— "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall 'do' and teach them (i.e. be obedient to the covenant code and teach the code of Ex. xx.), the same shall be called great in the kingdom of heaven," Matt. v. 17-19. This Prophet makes the same clear distinction between the Gentile world on the one hand and Israel the firstborn on the other. The whole of this discourse is an address to "the lost sheep of the house of Israel," for He says he was not sent but to them, hence He calls them "the light of the world," "the city set on the hill,' "the salt of the earth," that they were to take no care for the morrow, for after these things do the Gentiles seek; they, being Israelites (my firstborn) were not to be like the Gentiles, for your "Father knoweth that ye have need of these things." And it is still the glorious mission for these aristocratic tribes (Israelites) to blossom and bud and fill the world with fruit. It is for them, by virtue of this birthright, to teach the difference between "the holy and profane"; it is for them to overthrow the doctrines of men by teaching the commandments of God, "For the law of God is perfect, converting the soul." It is for them to take their instructions direct from the only one who has a legal right to give inspiration, the only begotten Son of God; "For all that came before me" (the Phe-ras), says Christ, "are thieves and robbers," and all that have appeared since His time are mere hirelings—wolves in sheep's clothing.

CHAPTER V.

THE WEEK—ITS ORIGIN.

Our schoolmen are very much divided in opinion as to the origin of the week. Some assert that it takes its rise from the creative days; others negative this, but have not been able to prove the positive, or even to suggest a conjecture. Ewald, "Antiquities of Israel," p. 98, discusses the point as follows:—

"It would be an error to imagine that this institution of the Sabbath, or of the sacred rest of the seventh day, found nothing of an earlier date which could furnish an occasion for it when it was introduced for the first time on the earth in Israel, and that it was in this respect an entirely new discovery of the great founder of the

new community. Many very ancient nations were acquainted with a weekly circle of seven days, which is quite in accord with the fact that such a week is spoken of in a primitive history of Jacob (Gen. xxix. 20-27). These traces leave no doubt that the division into weeks of seven days, and all consequent division of time, was widely extended over the earth long before the time of Moses. But that it was originally adopted by all nations can be by no means inferred thence. On the contrary, there are certain regions in Eastern Asia where at the present time a shorter week of five days is still in use, and this, according to many other traces, is quite as ancient. Indeed, there are some indications even in Israel itself in the earliest times of the use of a corresponding great week of ten days (Gen. xxiv. 55, some days or a week of ten days). Accordingly almost the same as was said above in regard to circumcision may be repeated here, viz., that we have here a custom very widely extended in primitive times, but still definitely limited to a large circle of nations, and which in particular was unknown in Eastern Asia. Still the week of seven days seems to have been more limited in Africa, and to refer us rather to Asia.

"The very fact, however, of there being these two systems may assist us in recognising the origin of the division into weeks. As the new moon certainly affords the most natural term for all such reckoning of days, the month may have been early divided into four parts, and the fraction over and above the four times seven days may originally, at least as long as the real month was strictly maintained, have been intercalated somewhere or other when they amounted to a complete day. Only in this way can we explain how the sanctity of the number seven became so universal, for there must have been a foundation for the fact somewhere. And just as easily could the month be divided into three greater weeks of ten, or into six smaller of five days each, in which case one of the weeks would lose a day when necessary to keep in with the lunar month, though here the solar year, with its 365 days, comes very near to thirty-six greater, plus one of the smaller weeks. It cannot then be denied that the reckoning by five and ten days is relatively the more original, partly because it can be more easily harmonised with the course of the moon, partly because these numbers primitively suggested themselves with such unique readiness, and form the basis of all counting, whilst the sanctity of the number seven manifestly finds its first support in the more artificial reckoning of weeks of seven days, and the great importance which this subsequently attained.

"In the people of Israel traces are still to be found, as has already been remarked, of this most primitive division of time into periods of ten (five) days as well as of thirty; but reckoning by exactly equal weeks of seven days without further reference to the course of the moon, must very soon have been established among them, even as this week was already in existence among many of the neighbouring nations. Standing as they did then, entirely on its

own merits, the cycle of time, with its eternally-constant periods, easily came to be regarded as having something sacred in it; and among heathen nations it was but a short step from this to consecrate each of the days to a god or a corresponding star (planet), and then it was only natural to dedicate the last day of the circle to Saturn as the god of a remoter antiquity, or at the last tardy-pacing planet. Now as Saturn is also the god of dull quiet time, and of repose itself, the conjecture was already made by some of the scholars of the fast-disappearing old world that Moses had made the last day of the week the Sabbath, solely because he regarded it as the day of Saturn. But there is nothing to confirm this conjecture. Unfortunately we do not now know when and how the week of seven days was introduced. But (as was certainly the case) it was long anterior to Moses."

Ewald is very candid in admitting that the first introduction of the week is unknown, but suggests that the fact of there being a greater week of ten days may enable us to trace out its origin. Dr. Kitto, however, writes very strongly, and refers it to the Creation. In his "Daily Bible Illustrations—Moses and Judges," p. 29, he says:

"If the seventh day Sabbath was observed from the time of man's creation, an observance which made so large a part in his life adequately accounts for all those phenomena in regard to the number seven which we witness. But if that institution had no existence at all, we are completely at a loss on the subject—nothing to say; nothing to conjecture."

The writer of the article "Week" in Smith's "Dictionary of the Bible," denies that the references to the number seven prove the weekly circle, and discusses the point as follows:—

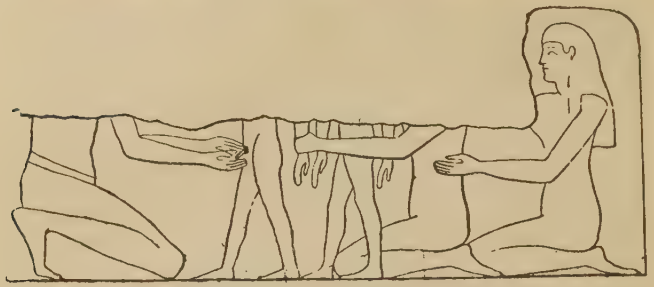
"We have seen in Gen. xxix. 27 that it was known to the ancient Syrians, and the injunction to Jacob to 'fulfil her week' indicates that it was in use as a fixed term for great festive celebrations. The most probable exposition of the passage is that Laban tells Jacob to fulfil Leah's week, the proper period of the nuptial festivities in connection with his marriage to her, and then he may have Rachel also (compare Judges xiv.). And so, too, for funeral observances, as in the case of the obsequies of Jacob, Joseph made mourning for his father seven days (Gen. l. 10). But neither of these instances, any more than Noah's procedure in the ark, go further than showing the custom of observing 'a term of seven days' for any observance of importance. They do not prove that the whole year or the whole month was thus divided at all times, and without regard to remarkable events."

In our first chapter we have fully discussed the origin of the Sabbath as being an Edenic institution, and have fully shown the purpose for which it was set apart and sanctified. We have also evidenced the fact that it was known and kept in the early part of

the pre-Noahic age and in the latter part by the true worshippers of God. But that that day had many rivals in consequence of the founder of the different clans and tribes, who had proclaimed themselves to be "lords," each having "his day," we have also shown. As the apostacy developed, the idea and sanctity of the seventh day being holy, died out, and the seventh day week must have perforce died out, too, since there would be nothing to register the division, for all days would be alike, the only natural division being made would be the appearance of the new moon, which has from the cradle of the human race been specially marked as the new moon day. The re-establishment of the weekly cycle has been shrouded in mystery. Scholars like Ewald have had nothing to say beyond the regret that "unfortunately we do not now know when and how the week of seven days was introduced." However, with our limited knowledge of primævalism we shall be able to disperse the clouds of hoary antiquity by allowing the light of modern research to reveal the origin of the post-Noahic week.

Starting with Noah and his three sons as they left the ark, it is clear, both from the negative and the positive, that they had no calendar except the heavenly bodies which were placed there for signs and for seasons. They had a traditional idea of a seven days' period, which is demonstrated by the fact of their use of that period when in the ark. They, however, had not "the seventh day period," for nothing in their history had occurred to cradle these consecutive weeks into existence; therefore we have to start with Noah and his sons without a calendar. In Gen. x. we have the generation of the sons of Noah given. It will be observed that the generation begins with the younger instead of the elder. The writer was evidently an anti-Pharaohist. In the 21st verse we have the generation of Shem the firstborn. "Unto Shem, also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah, and Salah begat Eber. And unto Eber were born two sons: the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. . . . These are the sons of Shem, after their families, after their tongues, in their lands, after their nations." From this we learn that it was at the birth of Eber's firstborn that the confusion of tongues took place, and that the heads of each family became the founders of the different

nationalities, each speaking their own language. Eber became a patriarch, and founded the Hebraic nations, hence his descendants were called Hebrews, "the children of Eber," "Abraham the Hebrew," Gen. xiv. 13. The generation from Eber to Abram is seven, viz., Eber, Peleg, Reu, Serug, Nahor, Terah, and Abram, Gen. xi. In a direct line of firstbornship, therefore, Abraham inherited the birthright direct from Eber his progenitor—a birthright which gave him the right of prince, priest, and judge, therefore rulership. This right, however, was established and confirmed by a solemn oath, which the father made soon after the birth of the child, that that child was the firstborn. We are not left in doubt as to how this oath was taken. When Abram made his servant swear by the Lord God of heaven and the God of the earth, that he would get his son a wife from his own kindred, Eliezer put his hand under Abram's thigh, *taking the emblem of life in his hand*, "swore to him concerning the matter." And the patriarch Jacob, just before his death, made Joseph swear in the same way, Gen. lxvii. 29. And likewise all the princes when Solomon was made king: "And all the princes and the mighty men, and all the sons likewise of King David gave their hand under Solomon (*taking the emblem of life*), and submitted unto Solomon the king," 1 Chron. xxix. 24 (Hebrew reading). It is clear from these references that when the father took the solemn oath in order to establish the legal right of his firstborn to the office of prince, priest, and judge, that he swore by taking his firstborn's phallus in his hand. And to commemorate the event he would erect the pillar stone, as Jacob and Laban erected the pillar for a covenant, "And let it be for a witness between me and thee"; and Jacob took a stone and set it up for a pillar, as representing the phallic stone of their common progenitor God. This pillar became a Mizpah, for he said, "The Lord watch between me and thee." On a bas-relief of the temple of Chons, at Karnak, Thebes, we have this ceremony being performed (see next page). There are five figures. The first figure is a father kneeling; a lad about twelve years old is standing before him. The father has the boy's phallus in his hand in the act of swearing that the boy was "his firstborn." Just behind the lad stands his younger brother, and behind him a sister kneeling, who is holding the wrist of the younger boy; and last in the group is the mother, who is also kneeling, with her arms outstretched in the act of adoration. It would appear from the fact that the princes and all the sons of David having sworn by placing the hand upon the phallus of Solomon in swearing their allegiance to him, that it



From the Temple, Chons, at Karnak, Thebes.

[David, sings of his title to the firstborn's blessing in ii Psalm.—

"Yet have I anointed my king upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me. Thou art my Son: this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in peices like a potter's vessel.

Be wise now therefore, O ye kings be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him".

This song carries us back to the days of Melchizedek, when he first established the kingdom on mount zion, "the hill of the Lord": and put his firstborn son in possession of the kingdom by this decree (see v.7) which ran with zion. Therefore David was in order when he gave utterance to this decree; although he and his son were not the firstborn. Christ now claims this title, not by the right of conquest, but by teaching me to pray for all but fight for none, to love my neighbour as myself, to love my wife and family a little better than self, and to love my Creator above all these. Our Christianity is not that of its founder; we ought to designate ourselves by some other name. To love my neighbour as myself, would over-throw our social life: (e.g.) to employ a work-man and get a profit of a penny a day; I should love myself a penny a day more than he: therefore I cannot or will not love my neighbour as myself. We cannot give an estimate of what a fair days wage is. for a fair days work. This problem cannot be solved by an appeal to justice.

If the above cut represents the rite of circumcision, it cannot be a firstborn; but one of the commonalty to prevent its deification as it did in the case of Abraham and his seed.]

was customary for all the members of the family to swear in the same manner, the taking their oath of allegiance to the firstborn as the chief ruler, who, on the death of the father, would take his place in the family as their prince, priest, and judge, and the erecting of the pillar stone as a memorial of that event. These figures have given rise to the belief that the Egyptians practised circumcision, from Herodotus, the father of history, to scholars of our own times. M. Chabas, in the "Revue Archeologique" for 1861, contributes an article upon circumcision, and gives an outline engraving of this family group to prove his point, at the same time fortifying his position by quoting Herodotus as his authority. All the Egyptologists have endorsed this view. Josephus, in discussion on this point, controverts the statement of Herodotus, and quotes him thus in his Antiq., Book VIII. c. 10:—

"The Ethiopians learned to circumcise their privy parts from the Egyptians, with this addition that the Phœnicians and Syrians that live in Palestine confess that they learned it of the Egyptians; yet it is evident that no other of the Syrians (Jews) that live in Palestine besides us alone are circumcised. But as to such matters let every one speak what is agreeable to his own opinion."

It will be seen that Herodotus, who wrote sixteen hundred years after Moses, is no great authority upon this. In fact he never mentions the name of Jew or Israelite, and therefore can know but little about them. The fact of the Syrians (as he calls the Israelites) having come up out of Egypt circumcised, and the group of figures which we have drawn attention to would be quite sufficient for Herodotus to assume that they learnt it from the Egyptians. Manetho, the famous Egyptian chronologer and historian, who knew the history of his own country better than Herodotus, bitterly complains of his mistake about the affairs of his own country. The editor of Wilkinson's "Manners of the Ancient Egyptians" (Mr. Birch), in a note on Vol. I., 385, refers to this group of figures as proving that the rite was practised in Egypt. And Wilkinson says:—"The antiquity of this institution is fully established by the monuments of the Upper and Lower country at a period long antecedent to the Exodus and the arrival of Joseph." The primeval custom of handing down the birthright from father to son will account for these ancient figures. The custom becoming obsolete, the father of history would naturally infer that the group represented the rite of circumcision, since in both cases the father would be represented as having his son's phallus in his hand. The day on which the father put his son in possession of his birthright by swear-

ing by the boy's phallus together with the members (if any) of the family, would be celebrated as "his day," and to hand "the day" down to his sons' sons from firstborn to firstborn the pillar stone was erected as a witness or mizpah to the covenant. It became his title to the birthright, and this gave rise to its being venerated and shaped into a penis stone. And in the time of Moses it became an object of worship. "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord," Leviticus xxvi. 1-2. The connection that Moses here makes between the pillar stones and the sanctuary makes it clear that in his time it was customary for the ancients to make their sanctuaries by erecting these pillar stones in a circle, each stone representing a deified firstborn prince; each pillar stone being erected to commemorate "the day" when he was invested with the rights and privileges belonging to the firstborn. The mission of Joshua was to overthrow this idol worship and throw down these "high places," for in Num. xxxiii. 52 Moses commands Joshua, saying, "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures (male images), and destroy all their molten images (calf with the sun between his horns), and quite pluck down all their high places." Just as it had been customary to swear by the phallus, so it became customary to swear by these phalli stones as gods, Joshua xxiii. 7, "Neither mention the name of their gods, nor cause to swear by them; neither serve them, nor bow yourselves unto them, but cleave unto the Lord your God." The difference between the "high places" of the Hebrews and the "high places" of the Canaanites was that the Hebrews were not allowed to make their pillar memorial or mizpah stones into phallic stones; hence the command, "Thou shalt not raise a tool upon it," whereas the "high places" of the Canaanites all the pillar stones were chiselled into phalli stones. No Hebrew prince, having the exclusive right to the firstborn, and yet all having an equal right as princes, "for Israel is my firstborn," gave them each beths or stones upon which to stand. hence their "high place" became a Gilgal, a circle within a circle, the great law court and parliament, each prince having equal right in the management of their national welfare; whereas the Canaanites had but the one beth handed down from father to son, hence he was prince, priest, and judge standing upon his "lawgiver"; however, in the early part of

their history, when there were several firstborn sons, as in the case of the sons of Heth, all the firstborn sons had to be a party to the covenant, each having his beth as well as his pillar or phallic stone, Gen. xxiii. 11. The Hebrew "high places" were holy (like Mount Sinai, which was their first "high place.") It was death to man or beast to enter it. A ditch surrounded it to protect it, and this was usually filled with water, 1 Kings xviii. 35. Twelve trees were planted around, and so arranged that each tribal tree would be opposite the tribal pillar stone. The ash would be opposite Ephraim's, the royal oak Judah's, almond Levi's, etc. The shoe was to be removed from the foot before a prince could enter. Joshua, entering the gilgal with his shoe on, nearly cost him his life. Among the Canaanites it was not so; their "high places" were very unholy. They sacrificed to these idol stones and the molten image, and their feast and worship was most horrid; for when Israel abode at Shittim the people began to commit whoredom with the daughters of Moab. "And they called the people unto the sacrifice of their gods (phallic stones or male images), and the people did eat, and bowed down to their gods" (idol stones), and Phinehas, in order to stop these whoredoms, thrust a javelin through the belly of both the Israelite and the Midianitish woman. "So the plague was stayed from the children of Israel," Num. xxv. 7. In Israel the number of pillar stones that were erected were twelve—no more and no less. In the "high places" of the surrounding nations the number of stones depended entirely upon the number of firstborn princes who had reigned since the founder of that particular nation, for each had his penis stone; and here we have the origin of the calendar, and the origin of the week of seven days. In Israel the "high places" were sanctuaries or cities of refuge, where the case would be tried by the prince of the tribe that the refugee belonged to: and that on that particular day when the prince would preside, there being twelve princes, each prince would have "his stated day" once a fortnight; and in fact it is from this circumstance that we have the word fortnight—fourteen nights, the time being computed by nights both among the Hebrews and the Saxons. Among the heathen of Egypt and Canaan their "high places" were also places of refuge, where the refugee would be tried by the king. The particular day on which he would try the case would be "his day," and this would entirely depend upon the number of phalli stones there. If there were, say fifteen, and his the fifteenth, then he would try the case on "his day," the fifteenth day counting from the new moon; there-

fore he would judge as prince once a moon. In pronouncing judgment he would sware by the gods, i.e. the surrounding phalli stones, and his sentence would be irrevocable. In this way the Egyptians were enabled to tell to what god each month and day belong (Herodotus II. 82), for each had "his day." Keeping these facts in view, the profound mystery that has hung over the origin of the week is solved at once. When Eber founded the Hebraic nation, he erected his pillar stone, and the day he would be found "by the pillar as the custom was" (2 Kings xi. 14) would be new moon day as being the first; the second pillar stone would be that of his firstborn Peleg, who would have "his day" on the second of the new moon; the third pillar stone would be that of Peleg's firstborn. Reu, who would have "his day" on the third day of the moon. Serug, who was Reu's firstborn, would have "his day" on the fourth day of the moon. Nahor, who was the firstborn of Serug, would have "his day" on the fifth day of the moon. Terah, who was Nahor's firstborn, would have "his day" on the sixth day of the moon; and Abram, who was Terah's firstborn, would have "his day" on the seventh day of the moon. Abraham, leaving his father's house and kindred, and starting a kingdom for the Most High God, leaves the Eberoptics with a week of seven days. The filling up of the moon's calendar is arrested, and as Abram removes entirely away, it leaves the Eberite sanctuary with seven pillar-stones, and the line of the firstborn stopping here prevented them erecting other firstborn pillar stones; and so the week of seven days originated among the royal line of the Shemitic nations, there being no possibility of them filling up the moon. The week of seven days was followed by another week of seven days in regular succession. This completely overthrew the arrangements of the feast days of the different gods; for instance, the god Eber, who had his day on the first of the moon, was overruled by the introduction of the weekly circle, which governed the lunar circle. This separated the day which was dedicated to the deity, and finally left the Eberite sanctuary with the seven pillar stones without registering as to what days were dedicated to the respective deities. The effect of this was that the lunar gods found no place in the weekly circle, and it was therefore left open, and was known among the Hebrews as day one, day two, day three, etc., until it came to day the seventh, which afterwards became known as the Sabbath day.

Solomon refers all the arrangements to "wisdom." "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath

killed her beasts; she hath mingled her wine; she hath also furnished her table," Prov. ix. 1, 2. This is a picture of worship in the oldest sanctuary. It is just a possibility that these sanctuaries existed in the pre-Noahic age. Enoch, who was the seventh, was translated, leaving the sanctuary with seven pillar stones; and there is every reason to believe that Cain and Abel repaired to the sanctuary to offer up their sacrifices, and that sanctuary had seven pillar stones, hence those who should slay Cain vengeance was to be sevenfold, Gen. iv. 15. Judgment was to be pronounced by the seven princes. This would explain the Pleiades, the seven stars of Job xxxviii. when the morning stars (the seven princes who were supposed to have taken up their residence in the stars) sang together and all the sons of God shouted for joy. "Vengeance shall be taken on him sevenfold," however, is purely a sanctuary phrase, as meaning the seven princes would pronounce the oath, for the oath and seven are used in the Hebrew as meaning the same thing. The Rabbis put a literal interpretation upon this verse, and want to make out that the curse was to descend to the seventh generation. Dr. Kitto, art. "Oath," has the following:—

"Originally an oath of a covenant was taken by solemnly sacrificing seven animals, or it was attested by seven witnesses or pledges, consisting either of so many animals presenting to the contracting party, or of memorials erected to testify to the act, as is indicated by one of the Hebrew names for oath, which properly denotes seven, and by the verb to swear, which means "to seven," "to produce seven," (Comp. Gen. xxi. 28 to 31. Knobel, comment on Gen. *in loco*.")

The oath could not be taken unless all the seven princes agreed to it, and all this implies that there was a sanctuary with seven pillar stones in the time of Cain and Abel; and the sons of God presenting themselves before the Lord in Job's day strengthens the argument.

We learn from the Hittites' inscription (W. Wright's "Empire of the Hittites," p. 222), that their calendar was lunar.

"Day 16th, an eclipse happens, the King of Akkad will die, Negel in the land will eat up. Day 20th, an eclipse happens, the King of Hath will come, and the throne will take. Day 15th, an eclipse happens, the son of the king his father will kill, and the throne will take; and the enemy will come and the country eat up."

These days are reckoned from the new moon. While, however, this fixed the week of seven days in the neighbourhood where the pillar stones were erected and among the descendants of the first-born, i.e. Israelites, yet it did not fix the week of seven days upon those Eberites, who had left and founded cities for themselves.

This is clear from the fact that the week of Laban was ten days and not seven. Nahor, the younger brother of Abram, in founding his city, played false in assuming to have descended direct from the firstborn. Had he not passed himself off as the firstborn, he would have had the week of seven days, but this would have stopped his deification as a firstborn—a position envied by the members of a family: and there can be but very little doubt that this was a great factor in the division at Babel. A reference to Onan (Gen. xxxviii.) refusing to go in unto his brother's widow, to raise up a firstborn to his brother, will show to what extent the firstborn was honoured and worshipped. However, Nahor could not take the place of Abram, but he could take the place of Abraham's firstborn. This might have been suggested by the fact that Abram being old and childless, there would be a vacancy, which could only be filled up by Nahor, who would think that he had the greatest right to fill that vacancy, which, however, was impossible, since he was not the firstborn. His pillar had not been erected in the sanctuary of his fathers. To obviate this difficulty it was only necessary for him to remove from his father's house and sanctuary and set up his claim as the eighth firstborn among his descendants. That this was Nahor's motive in leaving his father's house there cannot be the slightest doubt. The birth of Ishmael, however, made no difference to Nahor's claim, since he had already assumed the title and office of the firstborn among his own family. Laban's week of ten days was made up as follows:—Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Nahor, Bethuel, and Laban, Gen. xxv. 7. The request that "Rebekah may abide at least ten days," and after that she may go, was a request that she should stop and see if she should have a revelation or dream on either of those days to see how she should act. When Abram's servant laid his mission before Laban and Rebekah, they had had no vision, and therefore they said, "We cannot speak thee good or bad," Gen. xxiv. 50. Jacob serving Laban seven years for Rachel, the seven was regarded as a complete number, since it was not in the power for Jacob to add to or take from the circle that had been cradled into existence. Laban telling Jacob to fulfil "her week," Jacob was to fulfil the nuptial week of Leah—a week which was different to his own, Jacob's being a seven day week, Leah's a ten day week. This was necessary, in order that the marriage may have the binding force, for Laban would sware when he entered into a contract with Jacob by the household gods, i.e. small phallic stones, which he would bequeath to his firstborn. These phalli

stones did service as mizpah stones in the family, whereas the standing pillar stones did service as between family and family, tribe and tribe. When each day of the moon was filled up by a deified firstborn, then the nuptial week would be twenty-eight days, which gave rise to the "honey moon." When Jacob and his family stole away from Laban, Rachel stole the household gods, the obvious reason being that it should prevent Laban from swearing by these to do Jacob an injury. When Laban overtook Jacob, and a covenant was arranged by them, both swearing by a pillar stone, calling "their" god to witness, and a heap had been erected as a landmark, Rachel would have gladly given back to Laban the group of phalli stones; but as Jacob had said, "With whomsoever thou findest thy gods let him not live," she could not do it. Jacob, when he had crossed the border land and entered into Canaan, he commanded that they all put away their strange gods. As they were in a strange land the gods were useless, and so Jacob buried them under the oak which was by Shechem. Abram, when in the Hittite country, says that he was "but a stranger and a sojourner, there being no relation between Hittite gods and his own progenitor gods, although the sons of Heth said that Abram was a "mighty prince." This was by virtue of his being the firstborn, Gen. xxiii. 4-6. God appearing to Abram would appear on "Abram's day," i.e. the seventh—a revelation which would convince Abram that there was a god of the seventh day besides himself. All the covenants would also be made on this day between God, Abram, Isaac and Jacob. The covenant of circumcision was to be performed on the eighth day, the very day Abram would, according to custom, have performed his oath, swearing by taking Ishmael's phallus in his hand, making him elligible for deification and ruler of his house by virtue of being the firstborn. The covenant being made before Ishmael was born—a covenant in which Abram surrendered his claim to deification and bound him and his descendants to acknowledge and worship the only true Creator God—prevented Ishmael from having "his day," and becoming a god, and adding another day to the week. This eighth day, however, would not be reckoned from the child's birth, but the eighth from the new moon day. If Ishmael had been born on the 16th of the moon, Abram would have waited until the 8th of the following moon before he would have performed his oath, when the pillar stone would be erected on the same day to commemorate the event. To alter the time from the 8th of the moon to the 8th from the nativity was necessary, since circumstances would not

allow them to swear on the 8th from the new moon, they would naturally perform the ceremony on the 8th from the birth, therefore to stop this, which was anticipated as a result of the calendar stopping at the seventh of the new moon, God commands that every male child shall be circumcised on the eighth from its birth. It is clear that the offering up to the Lord of the firstborn of both man and beast on the 8th day was to prevent their deification and worship. "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me. And ye shall be *holy men* unto me," Ex. xxii. 29-31. It appears to have been customary for the firstborn to be entitled to all the firstborn of the flocks as a tithe which the younger members of the family had to present on the day dedicated to the firstborn. Abel, offering up the firstlings, paid these tithes. It does not follow that these firstlings were slain any more than the firstborn of man was slain, who was given unto the Lord; or that when they were driven out of the garden that God slew animals and clothed our first parents with their skins. It simply states that "God made them coats of skins and clothed them," i.e. gave our first parents an extra thick skin to withstand the climatic changes that the human race would be subjected to by virtue of their disobedience.

The week was fixed at seven days, and Abram, who was the god of the seventh day, stood aside for Jehovah, hence the seventh day became Jehovah day, the seventh day, He who became known by the after seed of Abraham as the God of Abraham, of Isaac, and of Jacob. This eternally fixed the week at seven days, and the seventh as Jehovah day—a day to be kept holy, wherein no work was to be done, a day when Jehovah would meet with His people wherever they erected their altar to His name; a day when He would commune with them from between the mercy seat. We must not, however, infer from this that Abraham kept the Sabbath, for when he was in Ur of the Chaldees he would rule as a prince, and his day would be the seventh day, the seventh day of the moon. When, however, there was no possibility of adding to the weekly circle, then the consecutive week followed. God appearing on those particular days stamped them as "his days." The seventh day was the only day that Abram could worship God, for that would be God's revelation day. The covenant to offer up Isaac was to test if Abram was prepared to go to the extent of slaying his son in order to pre-

vent his deification, and the day that Abram was about to offer him up was the seventh day, the day that became the Sab-beths day. In this way the day became known by the seed of Abraham, Isaac and Jacob as God's day, and the pagan custom of ancestralizing on Abram's "day" was overthrown by the giving of the laws on Mount Sinai. 'In it thou shalt do no manner of work." Ancestralizing was considered a "bodily work," therefore it was forbidden, and in the captivity the day became a fast day among the Asiatic Jews in exile, and so we meet with them among the classics and known as the "fasting Jews." These had transferred the feast of the Sabbath from the eve of the Sabbath to the first day of the week, hence we find them in Asia, Acts xx 7, celebrating the *feast* of Creation on the first day of the week. The feasting Jews who feast on the Sabbath, keep up the pagan custom of ancestralizing on the Sabbath.

And some of the Christian sects keep up this custom to this day. The Assyrio-Catholic church however, made canons against the custom, and their fasting on the Sabbath carried with it the prohibition of married duties on that day. These prohibitions, however, are post-exilic and have come down to us.

A great many of the fasts of the church have been bequeathed to us from pagan times. Thus the Pharisee could boast of fasting twice in the week, i. e., the fourth and sixth days of the week, days which originally had been days of feasting and ancestralizing. Thus the fourth day was coined into existence when the golden candlestick represented the seven days of the week and the center or fourth represented the sun. When the kingdom was divided the northern tribes had gone over to Baal. Then the Sabbath became Baal-day or Sunday. This was the original day for ancestralizing.

In the case of the anointing of Saul and David as kings, Samuel in the first place, was guided by the fact that Saul was a giant, and it was because of his stature he was chosen; but with David it was not so. Jesse the Benjaminite is chosen, and his seven sons who were the builders pass before Samuel (after the altar for sacrifice had been erected), but they are rejected. Samuel would not anoint the firstborn, for if he did he would re-establish the old religious cult which was destined to pass away, therefore David is chosen, and having to take a stone which had been rejected and place by a pillar stone, he was anointed on "his day," the seventh day—the Sabbath day. Thus while the worthless stone the builders (i, e., the sons of

Jesse) refused, became the chief stone, attesting to the fact that David had been anointed king. Every anniversary after this David repairs to his sanctuary on this Sabbath to pay his vows as the custom was, and he gave expression to these words, "The stone which the builders refused, is become the head stone of the corner. This is the Lord's doings, and it is marvellous in our eyes. This is the day (i.e. the Sabbath) which the Lord hath made; we will rejoice and be glad in it," Psalm cxviii. 22. And since our Lord claims to be David's Lord, the day became the "Lord's day," hence the day was invested with a peculiar veneration, reminding the Israelites of the coming Prince of the House of David; for since David was crowned on that day, the throne was to be an everlasting throne—in fact it was "God's throne," because it was established on God's day; and the pillar and the day became memorials of that event.

The account that is given in 1 Sam. xvi. of the anointing of David is brief, but with a knowledge as to how the anointing took place, the whole narrative is understood; and what we have stated is implied in the story, viz., that they could not sacrifice without the altar, and to erect their altar they must erect their pillar stones, and to anoint the king they must do it by the pillar as the custom was (see 11 Kings xi. 14) as a witness to the anointing.

The Egyptians had a god for each day and month (Herodotus II. 82) but not a god for each week. It is clear that their calendar was not arrested. In Wilkinson, Vol. III. p. 355, there is a woodcut of a procession of the god Khem or Amsi and of the White Bull. The Bull with the sun between his horns heads the procession, then follows the statues of nine ancestral gods of the deified Pharaohs, then the reigning Pharaoh, and in rear fifteen priests with standards. The week in Egypt at this time consisted of ten days (in another processional scene there are three ancestral gods following the White Bull), and according to the number of the ancestral gods they carried in their procession, so was the number of days filled up in their lunar calendar until every day in the year was dedicated to a god. The Egyptians, carefully noting the incidents in the lives of their kings, supposed that a person born on a day which was dedicated to a particular god that there would be some affinity between the god and the child born on "his day," thus associating a particular star or planet with the god, gave rise to a system of astrology, casting nativities, and predicting the future history of those who patronised them, and this system was copied by all the ancient nations. (Herodotus II. 82.)

That the week of seven days as a complete number was preserved until the time of Balaam by the Moabite portion of the Eberic race may be inferred from Balaam building seven altars. His inviting the princes of Moab to stay over night was in order that he migh have a divine revelation to go with the princes. This day must have been the day that was at one time Abram's day, but had been changed to Jehovah's day; and the sublime prophecies uttered by Balaam is quite in harmony with the fact that Balaam knew full well that "Israel was God's firstborn." And all the prophecies uttered by him were birthright promises, therefore it was impossible for him to curse what God had blessed, for the time would come when the "star should arise out of Jacob and a sceptre out of Israel."

Among the Jephthic or Hamic races there is not the slightest trace of the week, the obvious reason being that their calendar was never arrested; but among the Shemitic there are faint traces, as in the case of Asshur, the founder of the great Assyrian nations, Gen. x. 11. In an able review of Assyrian texts in the "Records of the Past," Vol. IX. (Bagster and Sons, 1887), the "Saturday Review" of Dec. 8th has the following:—

"From the Chaldean account of the Creation, of which the first and fifth tablets, the only ones found in tolerable preservation, are presented here by the same translator [the late Mr. Fox Talbot], it is inferred with reason, as Mr. Sayce was beforehand in announcing two years ago that the Babylonians believed the Sabbath to have been ordained at the Creation, that the weekly Sabbath was observed by them with much strictness, the king being forbidden to take a drive in his chariot, and various meats being prohibited, and other minute observances being enjoyned, has long been known. The Chaldean legend, however, falls short of the majesty of the Hebrew Genesis."

From this one would suppose that the consecutive week of seven days was known to the Babylonians, and that the seventh day of that week, like the Hebrew, was a sacred Sabbath day, but it was not so. The moon governed their week (if it may be called a week), and a separate and distinct deity presided over every day of that moon. However, we will let the tablets speak for themselves. We extract from a translation of the Creation Tablet and the first institution of the Sabbath. By H. F. Talbot, F.R.S. Read before the Society of Biblical Archæology, London, Jan. 4th, 1876. "Records of the Past," Vol. IX.:—

Tablet V.

1. He constructed dwellings for the great gods.
2. He fixed up constellations, whose figures were like animals.

3. He made the year into four quarters; he divided it,
4. Twelve months he established, with their constellations three by three.
5. And for the days of the year he appointed festivals.
6. He made dwellings for the planets, for their rising and for their setting.
7. And that nothing should go amiss, and that the course of none should be retarded,
8. He placed with them the dwellings of Bel and Hea.
9. He opened great gates on every side.
10. He made strong the portals on the left hand and on the right.
11. In the centre he placed the luminaries.
12. The moon he appointed to rule the night,
13. And to wander through the night until the dawn of day.
14. Every month without fail he made holy assembly days.
15. In the beginning of the month, at the rising of the night,
16. It shot forth its beams to illuminate the heavens.
17. On the *seventh* day he appointed a holy day,
18. And to cease from all business he commanded.
19. Then arose the sun in the horizon of heaven in (glory)."

Mr. Talbot, in a foot-note, says:—"It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot, and various meats were forbidden to be eaten; and there were a number of other minute restrictions. But it was not known the Sabbath to have been ordained at the Creation. I have found, however, since this translation of the fifth tablet was completed, Mr. Sayce has recently published a similar opinion. (See 'The Academy' of Nov. 27, 1875.") We will quote Mr. Sayce's opinion from "The Academy" further on.

I cannot refrain from drawing attention to the fact that in this tablet the seventh day is here clearly identified with the sun rising in the horizon. Thus the seventh day is the Sun-day, and not one single instance do we ever find in all the tablets that Sunday is ever associated either with the first day of the year moon or the week; neither is it made the first day of creation. But more anon. The next authority we quote is the late Mr. George Smith, of the British Museum. "Assurbanipal, translated from the Cuneiform Inscriptions," 1871, pp. 325, 326:—

"Each month had a presiding deity or deities. These [months] were—

Nisan of Anu, and Bel.
Iyyar of Hea, Lord of Mankind.
Sivan of Sin, eldest son of Bel.
Tammuz of the Warrior Ninip.

Ab, of the Mistress. . . .
Elul of Ishtar, Mistress. . . .
Tishri of Shamas, warrior of the Universe.
Marchesvan, the ruler of all the gods. Merodach.
Kislev, of the great warrior god Nergal.
Tebet of Papsukul, attendant of Anu and Ishtar.
Sebat of Vul, leader of heaven and earth.
Adar of the seven great gods.
Veadar of Assur, father of gods.

Each day of the month was a festival to a particular deity or deities, and this succession of festivals was the same in each month, so that a list of the daily festivals of one month answers for the months of the year [here follows the list, which we omit]. 'Each day was a lucky day or an unlucky day, and the 7th, 14th, 19th, 21st, and 28th days were called *sulu* or *sulum*, Hebrew, *shelva* and *shalom* meaning 'rest.' The calendar contains lists of works forbidden to be done on these days, which evidently correspond to the [weekly] Sabbaths of the Jews. The 7th, 14th, 21st, and 28th days of the month *correspond* with the *four quarters of the moon in the lunar calendar*, and like the Jewish Sabbath occurred after intervals of six days, but I cannot find any reason why the 19th day of the month was also a day of rest."

It will be seen that the Assyrian Sabatu cannot be identified with the Hebrew Sabbath. The latter was not governed by the lunations, whereas the Assyrian Sabatu was. We have, however, the old sanctuary arrangement kept up, each day of the moon being dedicated to a deity. This fact is important, as it bears witness to what I have already stated, that the heathen sanctuary consisted of twenty-eight phalli stones. These tablets were written in the time of Assurbanipal, king of Assyria, when the primeval religion of Pharaohism, or worship of the firstborn, had been greatly corrupted. The kings, however, claimed to have descended from their progenitor god Asshur, for they always invoked his aid in battle, and gave him the title of being "father of their gods." Mr. Ernest A. Budge, M.R.A.S., in the "Sabbath Memorial" for October, 1879, writing of the 19th day being a Sabbath, gives the following reason: —

"The months were lunar, and divided into two lunations. The quarters were Sabbaths, and the fifth day of the second lunation (viz. the 19th) was a 'Sabbath' or 'rest day' and a 'day unlawfull to work.' The period of five days were called a *cassud* or time of ascendancy. See Prof. Sayce, 'Astrology and Astronomy of the Babylonians.'"

Mr. Ernest Budge here notices the fact that the month was lunar, and that the week was simply the division of the moon into quarters, each quarter day having something of a Sabbatic character. We

will now quote the Rev. A. H. Sayce from the "Academy" of Nov. 27th, 1875:—

"It is now some time since first M. Oppert, and then more fully Dr. Schrader (in the 'Studien und Kritiken' 1873), pointed out the Babylonian origin of the week. Seven was a sacred number among the Accadians, and their lunar months were at an early epoch divided into periods of seven days each. The days were dedicated to the sun and moon and five planets, and to the deities who presided over these. The Northern Semites borrowed this division of time, and carried it with them on their migration to the west. In one of the newly-found fragments which recount the Chaldean version of the Creation, the apportionment of the stars, called 'leaders of the week,' is expressly mentioned; and the same fragment records how the moon was made 'to go forth from heaven on the seventh day.' Four years ago Mr. George Smith drew attention to the fact that the 7th, 14th, 19th, and 28th days of the month were termed days of *sulum*, or 'rest.' On certain days works were forbidden to be done, and that the expression 'day of rest' was but the Assyrian translation of an older Accadian equivalent which signifies *dies ne fastus*. Now, a hemerology of the month of intercalatory Elul, lithographed in the fourth volume of the 'Cuneiform Inscriptions of Western Asia,' gives what we may call a saint's calendar for the month, with notes upon the religious duties required from the king each day. The memorandum attached to the seventh day I translate as follows:—

"'The 7th day, the festival of Merodach and Zirpanitu, a holy day, a Sabbath for the ruler of great nations. Sodden flesh (and) cooked fruit he may not eat. His clothes he may not change; (new) garments he may not put on, sacrifices he may not offer. The king his chariot he may not drive, in royal fashion he may not legislate. A place of assembly for the judge he may not establish, medicine for his ailments of body he may not apply. To make a measured square it is suitable. During the (ensuing) night, in the presence of Merodach and Ishtar, the king should erect his altar, make a sacrifice, and, lifting up his hand, worship (in) the high place of the god.'

"The same memorandum is attached to the 14th, 21st, and 28th days of the month, except that the 14th was consecrated to Beltis and Nergal, the 21st to the moon and sun, and the 28th to Hea and Nergal, whose 'rest day' it is expressly said to be, the word being written in Accadian. On the 21st, moreover, it was 'white garments' which might not be put on, and the sacrifice to the gods had to be performed at dawn. The 19th day was also a Sabbath, 'the white day' of the goddess Gala. I have explained in my monograph upon Babylonian Astronomy (in the 'Transactions of the Society of Biblical Archeology,' 1874, p. 207) how this came to be the case. Even the word Sabbath itself was not unknown to the Assyrians, Mr. Boscawen has pointed out to me that it occurs under the form

Sabattu in 'W. A. I.,' 11-32, 16, where it is explained as 'a day of rest for the heart.'"

We cannot follow Mr. Sayce when he says that the lunar months of the Accadians at an early period were divided into a period of seven days each; that "these days were dedicated to the sun, moon, and five planets, and to the deities who presided over these. Neither can we follow him when he says that the "Semites borrowed this division of time and carried it with them on their migration to the west." There is not the slightest evidence in the Assyrian tablets that have been translated that would prove that the week of seven days was followed by another week of seven days, and that the sun and moon and five planets presided over each consecutive week. The evidence of the tablets is clear and unmistakeable, and according to Professor Sayce's own translation, "the moon was made to go forth from heaven on the seventh day," thereby leaving the sun as "lord of the seventh day," and certainly not lord of the first day. Again with us the sun and moon are the "leaders of the week," therefore we could not have derived it from the Accadians, who, according to Mr. Sayce, looked upon the stars as the "leaders of the week." In the tablets from which we got our knowledge of the Sabbath, the hemerology of the month of intercalary of Elul, which Mr. Sayce has pressed into service, we find that the king makes his offering to both moon and sun on the 1st day. The same is repeated on the 2nd day, the 11th day to the moon only, the 13th day to both moon and sun, the 15th the same, the 18th again repeated, and also on the 20th, 21st, and 22nd; on the 23rd to the sun and Rummanu, the 29th "the rest day of the moon," the 8th tablet (beginning) "the moon the lord of the month" (see "Records of the Past," Vol. VII. pp. 157-168.) There is no mention here of the sun, moon, and five planets presiding over the week of seven days, and there is no mention of it in the Assyrian Calendar, by Mr. Sayce, in "Records of the Past," Vol. I., p. 165.

Our modern planetary week does not come down to us, as some have asserted, from the creation; neither was the sun ever associated with the first day of the week, month, or year. The evidence of these fireclay tables state in the most positive manner that the new moon or Monday was always the first day, and the sacrifices were offered first to the moon and then to the sun. The moon precedes the sun, the obvious reason being that their night, like the Hebrews, preceded the day. In our inquiry these facts are all important, for they are not the mere opinions of men, but records; not the antiquity of

fraud; and nowhere do they ever state that Sunday is the first day, and Monday the second day, but that each day of the moon was dedicated to some particular god or gods, and "the moon the lord of the month," and that the 29th, which was the new moon day, was "rest day of the moon," the deity dedicated to their first progenitor god, hence the reverence paid by the Hebrews to the "new moon," which was their monthly Sabbath, a festival in honour of their great Creator God, hence the remark of the Shunamite woman, "It is neither new moon nor sabbath."

The post-Noahic week of seven days originated in the Eberite sanctuary, and from thence it has been introduced by the Hebrew race to the nations of the earth; and where there has been no contact with the Hebrew race, there we shall find no trace of the seventh day week. Assuming that the Saxons are the descendants of Eber, then it is our birthright to be "the kingdom of priests, the holy nation," a right conferred upon us by virtue of our being "the firstborn." "Israel is my firstborn," and as such "Israel is to blossom and bud, and to fill the world with fruit." Yes, take this seventh day period and teach that the seventh day of that period (and not the first) is the Sabbath of the Lord their God, and therefore they are to keep it holy.

CHAPTER VI.

THE SABBATH THE PERPETUAL SIGN OF THE COVENANT.

ONE of the many objections that has been raised against the obligation for the observance of a universal Sabbath is, "that the Sabbath is a sign between God and his chosen people, and as such only binding on them, and not in any way binding upon the Gentiles"; and upon the assumption that we are Gentiles, our opponents "conscientiously advocate the secularising of our Sunday, since we have no law of God to observe that day.' And being English citizens they exercise their right by advocating the repeal of those Sunday laws which they think interfere with their liberties. And since the museums and art galleries are the public property of the State, they advocate that these should be thrown open on the Sunday for amusement and recreation. Now, all this is very plausible, and to the unwary very convincing; and the advocates of this argument

tell us that it is "simply unassailable, and that it is a fortress that has sheltered them from every onslaught from the Sabbatarian camp." That it has done them good service we are ready to admit, when we see the array of literary men of all nationalities, both Jews and Gentiles, Church and Dissent. However, to assert that their position is unassailable is a statement we cannot subscribe to; we therefore join issue. We will quote the following as showing their argument in their own language, and then pass them in review.

Mr. Cox, in his "Sabbath Laws," p. 166, says:—

"With respect to the Fourth Commandment in particular, there is this further and irresistible (though unnecessary) proof of its exclusively Jewish character, that the Sabbath is expressly declared in Scripture to be one of those distinctive institutions which were appointed for the purpose of keeping the Jews apart from the idolatrous nations around them, and to be at the same time a token and memorial of the covenant between God and His people. In Ex. xxxi. 12-14, 17, we read, 'And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, My Sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever.' See also Ezek. xx, 12-19-20, 'Moreover, also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them . . . I am the Lord your God; walk in my statutes, and keep my judgments and do them, and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' Now it is evident, as a late writer has observed, that the Sabbath could not be a sign between God and His people Israel unless (as Dr. Paley remarks 'Moral Phil.,' II. 81) the observance of it was peculiar to that people, and designated to be so. It may be indeed contended that as the covenant, of which the Sabbath was the sign, came in its appointed time to an end, the sign might then be peculiar to the Jewish people; but the language in which the promise of the sign is given is too pointedly applicable to that people only for it to become applicable to any other; so that, if ever the Sabbath ceased to be a sign to the Jews, it ceased altogether as a sign, and in consequence the obligation to observe the Sabbath ceased also.

"But further, the language in which the promise of the sign of the Sabbath is given, remarkable for its strictly exclusive applicability to the Jewish race, is rendered still more remarkable by the irresistible proof to which it leads, that the Sabbath of the Jews was never to become the Sabbath of the Christians. The language used in regard to the Sabbath is similar to that which is used in

regard to other Jewish festivals. The covenants of which the Sabbath was to be a sign is spoken of as a perpetual covenant with the children of Israel throughout their generations—a sign between God and the children for ever. In like manner it is said of the feast of unleavened bread, "For in the self same day I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever" (Ex. xii. 17). Yet no Christian doubts but that, upon the promulgation of the Gospel, the feast of unleavened bread, although directed to be observed as an ordinance for ever, ceased to be obligatory upon the Jews, and never became obligatory upon the Christians. By parity of reasoning the duty of observing the feast of the Sabbath (Lev. xxiii. 2, 3), which was to be a sign between God and the children of Israel for ever, was, upon the promulgation of the Gospel, no longer obligatory upon the people, and could not become obligatory upon Christians unless reversed by a new command, which it never was. . . ."

Mr. Cox, on p. 169, "Sabbath Laws," quotes Bishop Warburton to support his view as follows:—

"Bishop Warburton justly observes that, 'Nothing but a rite by institution of a *positive law* could serve for a *sign* or token of a covenant between God and a particular selected people; for, besides its use as a *remembrance* of the covenant, it was to serve them as a *partition wall* to separate them from other nations; and thus a rite by positive institution might well do, though used before by some other people, or even borrowed from them. But a natural duty has no capacity of being thus employed, because a practice observed by *all* nations would obliterate every trace of a sign or of a token or covenant made with one. . . ."

Mr. Cox further says on page 218:—

"The remarks of Bishop Warburton, as already quoted (p. 169), 'that had the Jewish Sabbath been moral and not a positive institution, it could not have been employed as a partition wall to separate the Jews from other nations.' To that remark I see no possibility of reply."

Mr. Cox here sees no possibility to reply to the arguments of Bishop Warburton and himself. The Jewish Rabbins take the same view, and are quoted to support and strengthen this argument. Selden, "De Jure Naturali," lib. 3, c. x.:—

"In their oldest liturgies they have prayers and hymns appropriate to the Sabbath, in one of which is inserted that passage in Ex. xxxi. where the Sabbath is called 'a sign between God and Israel,' to which is added, 'And Thou hast not given it, O Lord our God, to the nations of the earth; nor hast Thou given it as a possession or inheritance, O our King, to the idolaters, nor will the ungodly inhabit its rest, since Thou has given it to Thy people Israel from their love to the seed of Jacob, because Thou delightest in them.'"

It will be seen that the mistake that these Jewish Rabbins and

Mr. R. Cox have made is that they make no difference between the sign and that which is signified by the sign. To them they are both the same, i.e. "rest," the Jews praying that "this rest was not given to the Gentiles, but to His people Israel." Now, if we are to make no difference between the sign and the thing signified, then by the same parity of reasoning a wedding ring is a married woman, and a married woman is a wedding ring. And to carry the argument still further, to pledge the wedding ring is to pledge the wife, and to finally get rid of your wife is simply to melt down the ring; there can be no difference, for the wife and the ring are the same, i.e. the sign and the thing signified. Now we advise the anti-Sabbatarians to put their arguments to a crucial test. Those who assert that the sign and the thing signified is the same, those among them who desire a separation who have lost their first love, who are tired of old faces, who care nothing for the solemn marriage vows, just melt down the ring and see if the marriage is dissolved, and if you will be liberated from the sacred vow of the covenant. The Sab-bath is the "sign" (i.e. the stone the Sab stood upon when he rehearsed the words of the covenant), and that which is signified is "the blood covenant of Horeb." When the blood was sprinkled upon the altar and the people, the words of the covenant were "All that the Lord hath said we will do (i.e. teach the Ten Commandments of Exodus) and obey" (i.e. the covenant of Horeb, the Ten Commandments of Deut. v.), for every seventh day the priest was to stand upon his stone, and this stone was the sign or witness to put them in mind when God first stood upon His sapphire stone, and gave them the covenant, swearing by Himself, as he coud swear by no greater.

Wherever the Sab-bath is mentioned as a sign, it is always mentioned as the Sabbath that was to be a sign, and not once is it ever mentioned that the Sab-bath "*day*" was to be a sign. "Verily my Sab-baths ye shall keep (preserve the beth), for it (the beth) is a sign between me and you throughout your generations. Wherefore the children shall keep the Sab-beth (preserve the beth) to observe the Sab-beth (to listen to the Sab when he stands upon his beth) throughout their generations for a perpetual covenant; it is a sign (of the covenant) between me and the children of Israel for ever. Moreover, also, I gave them my Sab-beths (God gave his priests beths or thrones) to be a sign (the beth to be the sign or insular of their office, showing that they were legally the priests of God who were to rehearse the covenant) between me and them, that they might know that I am the Lord that doth sanctify them." The

priest standing upon his beth was to testify of the God who had sanctified them, hence they are told, "I am the Lord your God: walk in my statutes and keep my judgments and do them, and hallow my Sab-beths (reverence the beths upon which the priests stand), and they (the beths) shall be a sign between me and you that I am the Lord your God." When the Pharaoh of Egypt installed a firstborn as a prince and ruler, he gave him his beth or stone, and this was the title, sign, or witness that the possessor was a prince or priest; and it is from the representation on the Egyptian monuments that we can tell the king, prince, or priest from the commonality, for we always find the rulers represented as standing upon their beths, and therefore these beths became the sign in Egypt and in Israel that the owners were princes and priests. "Blessed is the man that doeth this, and the son of man that layeth hold upon it and keepeth the Sab-beth from polluting it, and keepeth his hand from doing any evil; neither let the son of the stranger that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people. Neither let the eunuchs say, Behold I am a dry tree, For thus saith the Lord, Unto the eunuchs that keep my Sab-beths, and choose the things that please me, and take hold of my covenants (observe the day the priest stands upon his beth, and listen to the words of the covenant), even to them will I give in mine house (Gilgal with the twelve pillar stones) and within my walls (within the circle of stones) a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. (No one was allowed to enter the gil-gal but the princes and priests, and the pillar stones being memorials of the princes who had erected them, their names were handed down in this way in perpetuity.) Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain (the earth raised in the centre of the gil-gal), and make them joyful in my house (gil-gal) of prayer (the stranger is now allowed within the gil-gal): their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house (gil-gal) shall be called an house of prayer for all people," Isaiah lvi. 2-7. "If thou turn away thy foot from the Sab-beths (not turn thy foot away from the Sabbath "day"), from doing thy pleasure on my holy day; and call the sabbath a delight, (the covenant which was rehearsed by the Sab on his beth a delight)·

the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, *nor speaking thine own words* (the priest who spoke his own words when standing upon the beth was a crime punishable by death; for it was assumed when he spoke standing upon the beth, which God says is "My Sab-beths," that he would speak the words of God, the words of the covenant), Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it," Isaiah lviii. 13 14. There is a marked difference between "My Sabbaths" and "your Sabbaths," "My words" and "your words." "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sab-beths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. *Your* new moons and *your* appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow," Isaiah i. 13-17. There could be no greater crime than defiling the sanctuary and polluting the Sabs beth. This was done when the Sab, standing upon his beth, perverted judgment, making the innocent suffer for the guilty, by oppressing the fatherless, those who sought redress at the great law court—the gil-gal. It was these Sabs and their beths that was an abomination to the Lord. It was not "My Sab-beths, my holy day, a delight, the holy of the Lord," that was an abomination. No. To take away the beth was to take away the sign. These Sabs beths were hid, like the ark of the covenant when Shalmanezer and Nebuchadnezzar came up against Israel and Judah, for when the Jews returned they brought back all the vessels of the Temple which had been taken away, the ark of the covenant, the altar of incense but these "holy stones" did not come back; for when Ezra read aloud the law, he stood upon a "pulpit of wood," Neh. viii. 4; and from that time the priest has never had his beth or stone. The word Sab-beth has survived, and has been understood as simply meaning "the seventh day," the day of rest. The beth, however, has survived as a title in Elizabeth, i.e. the priestess Eliza, who had her beth. It may be, however, that the word is Eli-sab-beth, God-sab-beth. If this

should be correct, it would come to us from that hoary antiquity when it was customary to address the king or firstborn prince by the title of God, when the office of priest was part of the royal birthright. The judgment pronounced against Ephraim was that "their high place" shall no more be called Beth-aven but Aven. The beth or seat of power was to be taken away, and it was taken away in consequence of their great sins and wickedness. When the priest stood within the gilgal, he did so by virtue of his right; his holy stone was there, and like the tribal princes it was "his inheritance;" just outside the pillar stones were "My people" the elders, and behind them in the outer circle stood the commonality, which was known as "My servants." We have noticed the sign, i.e. the beth, we will now review the covenant that was signified by that sign.

We have already evidenced the fact that the day upon which Moses received the laws of the covenant was on the seventh day, therefore we can quite understand that when Jehovah, standing upon His sapphire stone, was about to hand the laws of the covenant to Moses, He should draw his special attention to the law of the Sabbath—a law contained in the covenant—because the obedience to all the laws seem to rest upon this one; in fact, the entire code would be null and void were it not for paying strict attention to th law of the Sabbath, therefore its great importance. When Moses was invited to ascend the mount by Jehovah, it was to give him the tables of stone—the law, the Ten Commandments, and the covenant of Horeb, which He had written, the former for the purpose of their teaching the Gentiles, and the latter the children of Israel the covenant, as is evidenced from the following:—"Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness . . . . . And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written, *that thou mayest teach them*," Ex. xxiv. 9-12. The day that Moses and the elders ascend the mount is beautifully clear; the glory of the Lord covers the mount, and they are able to "see the God of Israel standing upon his sapphire stone, as it were the body of heaven in his clearness"; but the days that preceded were days of darkness, the cloud covering the mount, and the six days that follow this their first sanctified Sabbath day were days of thick darkness (Ex. xxiv. 16). Thus the very elements are pressed into service to

teach the difference between the days of labour and the sanctified seventh day rest—the covenant Sabbath day.

Teaching these laws of the covenant to the people was on the weekly anniversary of the day set apart for that purpose—that period of sanctified rest, the Sabbath day, hence its great importance; for if there had been no provision made by Jehovah for a set time when these laws should be taught, the people would have been entirely ignorant of them, and therefore could not keep the covenant: and it was the keeping of this covenant that was to raise them up to be a *kingdom of priests, a holy nation.* Every blessing that God had promised them seemed to rest upon their setting apart this seventh day and sanctifying it by bringing to remembrance the holy covenant that they had entered into upon that day, when they responded, "All that the Lord hath said we will do and be obedient." When He first sanctified them, set them apart to be His peculiar treasure, it was their natal day. It was no longer a question of faith in the faint tradition they had learnt of the God of Abraham, the God of Isaac, and the God of Jacob who appeared to their forefathers in visions and in dreams; faith had changed into realistic sight, the visions into demonstrated facts, and dreams into stern realities, for Jehovah had revealed Himself in the sight of all the assembled tribes. He put His foot upon the mount, it shivered even to its very base. A cloud of darkness covered the mount, for He came in the cloud, the lightning leaping and piercing the clouds but for a moment; the clap of a thousand thunders heralded forth God was there; and it was there they had entered into that solemn covenant with Him; it was there they first received their impressions that God was holy; it was there the law was given; it was there they first learned that "*the seventh day was holy*," and it was absolutely necessary that God should exhibit His divine majesty in order to produce that reverence for the Sabbath day, and also for "the Lord of the Sabbath"; therefore this day was to be the day when the perpetual covenant was to be rehearsed, and the priests who were to rehearse this covenant were to have their beths, and these were to be kept as a "*perpetual sign*" between God and His people, hence these stones became the sign. It was the day upon which He had promised to meet with His people at the beth-el—"the house of the Lord," where He had promised to meet, and that to bless them.

The temple was not the only place that God had promised to meet them, neither was it only in the tabernacle He was to be found. True, His presence was manifested by the shekinah glory over the

mercy seat; but these were not thy only places where God promised to meet His people. Wherever "My Name" is recorded, be it among the snows of Lebanon within that rude circle of twelve stones, with the earth raised in the centre, there will I meet them, if it be on the day when the Sab stands upon his beth, "to record My name," i.e. to read the law of the covenant; if it be in the most southern part in the inheritance of Simeon I will be there; if it be on the day the Sab stands upon his beth to read aloud the law; if it be upon the shores of the Great Sea, I will be there; if it be on the Sabbath day; upon Mizpah hill, I will be there if you meet Me on the day set apart for the purpose; in the valley between Mount Ebal and Gerizim I will be there if My name be recorded upon the great anniversary day. If your beths have been taken away by the conqueror it matters not, a pulpit of wood will do provided you assemble upon your natal day, I will be there; if in your exile on the borders of the Euxine Sea, you raise your altar, and surround it by your pillar stones, I will be there, if you assemble upon that day which is the weekly anniversary of the perpetual covenant between Me and you; wheresoever and whensoever you raise your altars, if it be as barbarian scattered among the nations, or in your island home (England), or among the shoals of colonies that are inhabiting the waste places of the earth, it matters not, for wherever you reverence My sanctuary, I will meet you. and that to bless. "Wherefore the children of Israel shall observe these Sabbaths throughout their generations for a perpetnal covenant. It is a sign between me and them for ever, that ye may know that I the Lord do sanctify you; ye shall keep the Sab-baths, therefore, for it is holy unto you."

We have shown the difference between the sign and the thing signified, and it will be seen that while the Sab beths—the sign, belonged exclusively to the priests, yet that which was signified had especial reference to commonality as being a party to the covenant which the sign signified. And since the Israelites had covenanted with their God to teach the Ten Commandments to the Gentile world, the covenant becomes a matter of great importance to the Gentiles; and it becomes a duty of every Israelite to teach the Sabbatic rest. and how to sanctify that rest by praising the great Creator for His works of creation (Fourth Command of Ex. xx). We may not be in possession of the sign, however; that makes no difference to the covenant any more than the loss of a wedding ring would annul the marriage contract. It made no difference to Ezra when he "stood upon the pulpit of wood and read aloud the law"; and it made

no difference to our Saviour when He repaired to the house of the Lord—the gil-gal—as His custom was on the Sabbath day, and it will make no difference to the Israelite in whom there is no guile.

The whereabouts of these holy stones is a profound mystery, but like the ark, with its "sapphire" stone for "the footstool" or "throne of the Most High God," is in safe keeping somewhere. Aaron's rod and the pot of manna, which were placed in the ark for a witness, has never yet been produced as a "*witness*." The time, however, is not far distant when "*the hidden things shall be brought to light*," and the "Tabernacle shall yet dwell with men." "Then shall I appoint you (who have kept the covenant) a kingdom (says our king) as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones (i.e. sit upon royal chairs with feet upon beths or holy stones) judging the twelve tribes of Israel," Luke xxii. 29-31; and in Matt. xvi. 18, Christ says, "Thou are Peter (a stone, i.e. Peter was to have a prince's beth or stone), and upon this rock ('lawgiver' or 'King's stone,' the throne of David promised to Christ, which was to be His title or sign that He was the Messiah or Christ) I will build my church, and the gates of hell shall not prevail against it."

The holy stone (says Topham's Archeologia x. p. 302) under the coronation chair in Westminster Abbey, was always used by the priest to stand upon during part of the service, hence this stone has come down to us as a Sab's beth; and so likewise the East Minster stone in Minster Church. This stone was used so late as 1862; the priest stood upon it when reading the lessons from a Bible chained to a pillar. It was customary for the congregation to stand round the pillar to hear the Scriptures read; but since the restoration of the church, which was completed in 1880, the entire church has been re-seated and the holy stone cemented to the pavement. In the days of Roman Catholicism this stone was used for the confession; the priest seated used one end of it as his footstool or beth, and the confessor knelt upon the other end confessing his sins, when the priest would pronounce absolution. This, however, is purely a modern use to which the holy stone has been put to. I can trace nothing of this in the primeval use of these stones. These holy stones always did service when the king proclaimed some new law, then the stone went by the name of "lawgiver." In the earliest times the king "stood" upon the stone. His standing upon the lawgiver when he gave the law made it legal and binding; and as a judge in pronouncing judgment he would "stand upon the stone,"

and this confirmed the sentence. (It is now customary for the judge to put on the black cap in passing sentence of death.) After the sentence of death was passed, it was customary for the king (who was also the judge) to leave the gil-gal and put his right foot upon the neck of the condemned man before the sentence of death was carried out. The most important use these holy stones were put to was when the Seer or Sab stood upon the beth and said "Thus saith the Lord." The contrast between the true and the false prophet we have brought out very clearly in the Song of Moses, "How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and their Lord had shut them up? For 'their' rock is not as 'our' rock, even our enemies themselves being judges," Deut. xxxii. 30; and the 37th verse, "Where are their gods, their rock in whom they trusted?" The appeal of the heathen nations to their seers as to whether they should go up against Israel met with the response "Thus saith the Lord (Baal), go up," and the result was, utter defeat, and Moses speaks of this as "their rock" or "beth," having sold them, and the surrounding enemies of Israel witnessing the defeat. It was always assumed that when a seer in Israel or in the surrounding nations stood upon his stone, that the words he spoke were the words of a god. A defeat in battle meant a defeat of the god and his beth. "Where are the gods, their rock in whom they trusted?" David, like Moses, sings the praises of "our rock." "The Lord is my rock and fortress, and my deliverer, my God, my strength, in whom I will trust." "For who is a god save the Lord, or who is a rock save our God.?" "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted," Psalm xviii. 2, 31, 46. "Bow down thine ear to me; deliver me speedily: be Thou my strong rock for an house of defence to save me, for thou art my rock and my fortress, therefore for Thy name's sake lead me and guide me," Ps. xxxi. 2, 3. See also Ps. lxi. 2, lxii. 2, lxxi. 3, lxxxix. 26, xciv. 22. The rock here spoken of is the sapphire stone over the lid of the mercy seat, where God had promised to meet and commune with them from the mercy seat. The fortress is the gil-gal or circle of twelve stones, in which was placed the ark for safety. The outer circle of pillar stones had lintels resting from pillar to pillar all round, hence the Psalmist, in his song of victory after the battle, sings, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye

gates; even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." Ps. xxiv. 7-10. The lintel stones acted as doors, which had to be uplifted before the ark could enter; and there is every reason to believe that it was for the same purpose that we find the lintel stones at Stonehenge, and that at one time the ark was within that gil-gal.

The East Minster stone, in my opinion, is the stone that was used by St. Augustine, for he never would have gained a footing unless he approached the Saxons as a Saxon priest, having his holy stone and holy rod. Having these, we can quite understand his success, and why the stone has come down to us as a sacred and holy stone from the hoary age of antiquity. St. Patrick had his holy stone, which is said to have performed many wonderful miracles. Jocelinu's "Life of St. Patrick," chap. iv. p. 78.

"He proposed to travel round the whole island that he might convert it to Christ, and the saint being prepared to his journey, blessed Conallus and in memorials of himself he left in the aforesaid city his altar of stone for the relieving of the sick and for the working of miracles; but when he proceeded upon his journey, the altar followed, not to the eyes of any man was it visible how it was carried along the path of the saint."

And in chap. clxxiv. p. 104, we read:—

"And there remained in that place a tablet of stone whereupon the saint is said to have celebrated the holy mysteries, and it is called by the Irish *Seac Phadoring*, that is, the stone of St. Patrick; and on this stone for reverence of him, the kings of Cassel are wont to be crowned, and to be advanced into the throne of their kingdom."

The idea that our forefathers received at the foot of Sinai that these stones were holy (i.e. my Sab-beths ye shall reverence, for they are holy) will account for the reverence and miracle-working wonders ascribed to these stones. However, just as they had been used by the Druidical priests to impress the commonality that when they stood upon them they had a message from God to deliver, the early Christians did the same; and it is greatly to this fact that Christianity spread among our Saxon and Irish ancestors. And although we may supersede the rude "stone" by a pulpit of carved wood and costly platforms, yet the phrases that were used even in the days of the Pharaohs seem eternal, for we still have "The speech from the Throne," i.e. "stone." The same priestly power that was invested in the Phe-ra by virtue of his firstborn sonship is still retained by kings and queens, who claim the same title of being the

head of the Church, and strange to say that our law assumes the infallibility of our monarchs, who "can do no wrong," since from them all authority proceeds. The very designation *royal* comes down to us from the Egyptian *ra*, "*the sun*;" the Greek *rhe*, *pia*; in Latin. *rex*, *regis*, and the feminine *regina*; Italian, *re*; French, *roi*; English *royal*. And it is this title that has given the world the idea of the divine right of kings to reign. Our Book of Common Prayer is full of this Pharaohism, and also Dr. Smith's preface to King James the First's translation of the Bible. While, however, our kings have assumed the title of *Ra*, and have been designated Royal, yet they have never been able to produce the sign—the beth—that gives them that title. That stone beth or throne which is the perpetual sign, that gives the one who stands upon it the title "Royal," is reserved for Him "whose right it is," who "shall be called the son of the Highest, and the Lord God shall give unto him the throne (or stone) of his Father David; and of his kingdom there shall be no end." Thus while the Sab-beth is to be the perpetual sign of the covenant between God and his people, so likewise is this "lawgiver," "king's stone," the perpetual sign of the covenant that God made to David. "I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish for ever, and lay thy throne (lawgiver or king's stone) to all generations," Ps. lxxxix. 3, 4.

CHAPTER VII.

CHRIST THE SABBATH REFORMER.

In order that we may have a correct view of the Sabbath, and the way our Lord and Master honoured it, let us view the Pharisees as they dishonoured it, and for a moment glance at the state of society at the time when Jesus presented Himself as "The Light of the World."

The Israelitish nation had ceased to exist as a nation. Seven hundred and twenty years before Christ revealed Himself as the Messiah, the greater part of the Hebrew nation had been carried as captives by the Assyrian monarch, and placed upon the borders of the Euxine Sea, and in order to prevent their return, their land was

given to a colony of strangers which the Assyrian king had placed in Samaria. The Jews of Judea had excited the displeasure of the King of Babylon, who came up against it. The rich were taken as captives to Babylon, while the poor were left behind, and thus ended the Jewish nation as a nation, for while the king remained a royal captive, the legitimate heirs to the throne were slain; however, after seventy years the Jews of Judea were allowed to return, but they had no king, no ark of the covenant, and no Shekinah glory. They did not long enjoy the pleasures of peace, but submitted to the conquering Alexander, and afterwards became a prey to the Egyptians, who profaned their holy place, and made a collection of what manuscripts and writings of the prophets and the law they could find and burnt them. A leader was raised up in the person of Judas Maccabæus, who was able for a while to keep the country pretty free from foreign aggression. It, however, ultimately fell into the hands of the Romans, and Palestine became a Roman province, governed by a tributary king. The Jews were reduced to great destitution; the taxes imposed were heavy, and the way in which they were collected were oppressive, and the collectors became odious to the people. The effect of all this was reaction on the part of the Jews. Thinking that all these calamities had overtaken them because they had despised the covenant of Horeb and had disregarded the laws of Moses, the most part became very sanctimonious. The priests, who had lost all legal authority in the government in Judea, could not impose their own interpretation of these laws upon the people, and that gave rise to different schools of thought; and in this way the glorious ritual of the Hebrew nation became just what the heads of these different sects made it. But so long as they paid the tribute, the Romans cared nothing about these differences existing among the Jews; in fact it became more a source of safety than otherwise. They were quite at liberty to put whatever construction they pleased upon the law of Moses, for the power of inflicting punishment upon those who transgressed had departed, therefore little or no harm was done. The priests were very austere, and to show that they were the personification of purity itself, offered up long prayers, standing at the corner of the street; and I presume the longer the prayer the more cash they got, for their sustenance depended entirely upon the two tribes that had returned from Babylon—Benjamin and Judah—for the others were still absent, and their place, Samaria, was occupied by the Samaritans, and the Jews received no support from these, for they had built a

temple of their own on Mount Gerizim, and their claiming Abraham as their father, so excited the anger and jealousy of the Jews, that the latter would have no dealings with the Samaritans. When we remember that the captivity was so complete that the Samaritans had to petition the Assyrian king to send one of the captives back —a priest—to teach them the God of the land, it being over-run with lions, we cannot wonder at this great antipathy on the part of the Jews. The laws—the covenant of Horeb, were now read by the priests on the Sabbath, and also the reading of the Prophets became an established part of the Jewish ritual, this innovation being introduced by Judas Maccabæus, done in order to preserve the writings of the Prophets. This brought to the front every Sabbath the severe denunciations of the Prophets against Sabbath breaking, an institution which was a part of the "blood covenant of Horeb." That coupled with remedial measures introduced by Moses for a strict observance of the Sabbath, gave rise to fierce discussions among the different schools of thought as to how the Sabbath ought to be observed. Some contended that it was breaking the law if a man wore a shoe that had nails because that was carrying a burden, and a burden was not to be carried on the Sabbath; and if a man went out with one shoe that was Sabbath breaking, but to wear two shoes was not. A loaf of bread carried by two persons was Sabbath breaking, but if carried by one was not. A quotation from Farrar's "Life of Christ," Vol. I., p. 432, will show to what extreme these different schools went in their observance:—

"According to the stiff and narrow school of Shammai, no one on the Sabbath day may even comfort the sick or sorrowing; even the preservation of life was a breaking of the Sabbath. And on the other hand, even to kill a flea was as bad as to kill a camel; you must not walk through a stream on stilts, for you really carry the stilts. A woman must not go out with any ribbons on unless they were sewed to her dress. A false tooth must not be worn. A person with toothache might not rinse his mouth with vinegar, but he might hold it in his mouth and swallow it. No one might write down two letters of the alphabet. The sick might not send for a physician. A person with lumbago might not rub or foment the affected part. A cock must not wear a piece of ribbon round his leg on the Sabbath, for this would be to carry something. Shammai would not entrust a letter to a pagan after Wednesday, lest he should not have arrived at his destination on the Sabbath. He was occupied, we are told, all the week with thinking as to how he should keep the Sabbath. The Shammaites held that Sabbatism applied (1st) to men, (2nd) to beasts, (3rd) to things. The Hillelites denied the last, not holding it necessary to put out a lamp which had kindled before

the Sabbath, or to remove fish-nets, or to prevent the dropping of oil in a press. Rabbinical authorities for each of these statements may be found in Schottgen; Lightfoot; Keim, *Gesch-Jesu*, ii 297; Otho, *Lex. Rabb. s.v.* "Sabbathum"; Buxtorf, *De Synag. Jud*, pp. 352-356; Derenbourgh, *Hist. Pal.* 38."

Enough has been quoted to show to what length the Jews went in their Sabbath observances. Although they had no power to enforce these foolish laws, yet there was a system of persecution carried on against those who ignored them; and although there were different opinions as to how the Sabbath ought to be kept, yet public opinion was in favour of a very strict observance of all Sabbatic laws, both the ceremonial rites and also the remedial laws of Moses, which Christ came to do away with, the only difference of opinion being the interpretation put upon these laws by the masters of the different schools of thought. Having thus a clear view of public opinion with reference to these laws, and at the same time remembering that they had attributed all their national calamities to their not observing them, we can well understand why they should charge this new Teacher, the founder of this new sect, this one who claims to be "*the* Son of God," "the Messiah," with Sabbath breaking; and to them "He, the Light of the World," was a great Sabbath breaker. Let us examine the incident related in Matthew xii. I-8, Mark ii. 23-28, and in Luke vi. 1-5:—

"And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he entered into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

Here we have our Saviour's defence to the charge brought against Him and His apostles. David had entered the house of the Lord, and had eaten the shewbread and was blameless. The remedial law of Moses did not apply in the case of David, therefore David and his companions were guiltless; and He who was David's Lord was a parallel case. The law did not apply, for if it did, then it applied in the case of David, and as David was guiltless, even so were He and His apostles. "The sabbath was made for man, and not man for the sabbath." This was putting the Sabbath upon its right basis—

man first, Sabbath after. They had put the Sabbath first, man after. To them it was breaking the Sabbath to send for a physician, for to them the Sabbath was more than a man's life, but the new Teacher reversed this order of things, and placed man first and Sabbath after, and if a man wanted the physician on that day he was to have him, for both physician and Sabbath were to administer in their respective ways to the wants of man; and to show His authority over all the masters and teachers of the different schools of thought, He claimed to be *the Son of man, who is Lord also of the sabbath.*" The claim of being "the Son of man" gave our Saviour the legal right of being "the Lord of the Sabbath." This carries us back again to the primeval customs of the ancients in Egypt. The first begotten son of Pharaoh was "the man," and was spoken of as such. "Have you captured the man," meaning the king, was the inquiry of those who went to meet the returning army after the battle. It was this title of being "the man" or king which carried with it the title of being "the firstborn Son of God" that gave David the right to enter the House of the Lord and eat the shewbread. "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." Our word "parson" has come down to us from Egypt as meaning exactly the same thing, i.e. the parson as meaning the person or the priest of the parish. In Egypt, "Have you seen the man" would mean in English, "Have you seen the person or parson, this latter word according to the learned Selden, being but a later pronunciation of the former. Christ claiming to be "the Son of man" claims to be "the Parson." "the Person," "the High Priest," "the Lord of all the Sabs or Seers." It is this title of being "the Son of man" that has given rise to Unitarianism.

The reaction in the strict observance of the Sabbath, brought about by the calamities they were suffering, was, however, limited. The Sabbath as a day of rest they undoubtedly restored, and pushed its observance to such extremes that they themselves were guilty of profaning that *holy day.* It is just the same with every virtue; push that virtue to extremes and it at once becomes a vice. It was just so with their Sabbath rest; they were perfectly justified in making that day one of rest, but when they carried it to the extreme the day ceased to be what God made it, i.e. a period of *sanctified rest,* they therefore were Sabbath breakers in not sanctify-

ing that period of rest. The command is most explicit. "Remember to keep it holy," and because the day was holy they were to rest from all their toil and sanctify themselves by sanctifying that period of rest, because that period of rest was holy. Rest was but a secondary matter, and the Jews had made it the primary, and had carried it so far that one sect would never move from their place from the time the Sabbath began till it ended. They never restored that "sanctified day," for the idea of sanctification (the most important part) they had lost, and it was the mission of Christ to restore that important part of the institution, keeping the day holy; and when He set up His claim as being "Lord of the Sabbath," He was perfectly justified in saying, "Follow me, follow me." Well, let us follow Him, and see in what way He restored the sanctified Sabbath.

Jesus set aside altogether the foolish notions of all the schools of thought with reference to their views upon the observance of the Sabbath of the covenant. He set aside also the remedial laws of Moses with reference to the Sabbath, and their interpretation. These laws ceased to be binding, and therefore ceased to exist from a legal point of view as they were under Roman rule. When Christ came He came as the reformer—a teacher not having, or more correctly, not using his power to enforce obedience to His precepts. If He had come as a king, with kingly power, and asserted His right by exercising His power, He would have been compelled to have upheld the penal clauses in the Sabbatic laws of Moses as popularly taught; and in this case the Sabbatic laws would have been obeyed simply out of fear of punishment, hence His kingdom and government would have been like all other governments, only risen to fall; but Jesus came at a time when the civil power had been taken away from the Jews. He came as the end of all penal laws, and brought in the more excellent way, for He left it quite an open question. "If ye love me, then keep my commandments." And the only form of government that can exist, or will exist throughout eternity, is that form which is based upon the principle of love, or the *doing right because we love to do it*, and not from fear of punishment for not doing right. His claiming to be the Lord of the Sabbath sets us an example as to how the Sabbath ought to be observed, at the same time claiming to be the great authority on the question, and saying to the whole human race, "Follow me; be ye holy, for I am holy."

Well, let us follow this great authority to Capernaum, for this is the first place He teaches us how to observe the Sabbath. The

congregation had assembled for religious worship in the synagogue, and Jesus is among them. The covenant is read, and Jesus with the rest respond, "All that the Lord hath said we will do and be obedient." One among the audience was possessed with an unclean spirit, which cried out, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." And this holy Jesus rebuked him, saying, "Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, inasmuch as they questioned among themselves, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." The service over, He accompanies James and John to the house of Simon and Andrew. Here Simon's wife's mother lay sick of a fever, and as soon as He learnt what was the matter He went to her bedside, took her hand and lifted her up, and the fever left her; and as soon as the Sabbath had ended, multitudes gathered round the door, bringing their sick and those who were possessed with devils, and He healed them all. This was quite a new doctrine —man first, Sabbath observance after. This was the first time they were taught how to keep the Sabbath. Hitherto it had been a day of rest, but that rest had given place to work; but it was work for the relief of pain and suffering, and not for pleasure or sport, amusement, or money making. Christ changed the rest into a period of sanctified rest, and that meant work for God, and this means work for God's creation, for "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Six days' work for yourself, but the seventh work for God. This is the great lesson taught by Jesus. Yes, this great Physician, who never lost a case, never charged a penny, but did all His work for the glory of His Father. Would it not be Christlike for physicians to do the same at least one day in seven?

On the next occasion, which is related in John vi. 18, Jesus not only heals the impotent man, but said unto him, "Take up thy bed and walk," and in His defence said, "My Father worketh hitherto and I work." The Sabbath of Jesus was a day of work, but that work was to undo the heavy burdens and let the captives go free. A period of sanctified rest from all secular work was necessary in order to do works of mercy and love. God had promised to be wherever they erected their altar, and if they met Him on the Sabbath, He would bestow His blessing on them, which meant that

the fruits of the earth would yield their increase, and that He would take away sickness from their midst. This was God's work, and this was how God had covenanted with the Israelites at Horeb to spend the Sabbath. They were taught the great lesson that it was absolutely necessary, in order to have a good harvest, to invoke the blessing of God on the Sabbath day upon what they had done during the six days' work, sowing seed, etc., and attending to it in order to secure a good crop. They were to do their work on six days, but had to rest on the seventh; and in response to the assembled tribe who had gathered around the house of the Lord, God would do His part in order to make the fruit yield their increase, and that part was in blessing it, hence it was His work. And as God works Jesus worked, not secular works, but heavenly works; for as God bestows His blessing in doing good, so Jesus bestowed His blessing in doing good; and if we follow Him our Sabbath will be a day in which we shall rest from all our worldly labours, repair to the house of the Lord, and, like Jesus, rehearse the covenant, and ask Him to bless us; and when we have received our blessing, then we are to bless others, for "the poor ye always have with you," and "freely ye have received, freely give." Let us be the means of being a blessing to all around us, and to those with whom we are brought in contact; for we are to be a kingdom of priests and a holy nation, that is, if we are the descendants of those upon which the blood of the covenant was sprinkled, our duty is clear, for we are to blossom, to bud, and to fill the face of the world with fruit. And this can only be done by our waiting upon the great Jehovah, when He stands upon His sapphire stone and ask, as a kingdom of priests on behalf of the human race, that He may bless the fruits of the earth, for whatever He bestows, He bestows through this kingdom of priests, His holy nation; therefore in Abraham's seed will all the families of the earth be blessed.

When about to restore the withered hand, He asked the bystanders this question, "Is it lawful to do good on the sabbath day, or to do evil, to save life or to kill?" They could not answer Him, and He healed the withered hand. At another time a poor afflicted woman, who had heard of Jesus, makes her way to the synagogue, and as His custom was He was teaching on the Sabbath. His eye alights upon that deformed child of Abraham, and without waiting to be asked, He laid His hands upon her, and she became whole. The ruler of the synagogue upbraids Him. Equal to the occasion, the Lord said unto him, "Thou hypocrite, doth not each one of you on

the sabbath loose his ox or his ass from the stall, and lead him away to watering; and ought not this woman, being a daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" His argument was conclusive; His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him. It is clear that the guiding principle laid down by Jesus for us to observe the Sabbath is to repair to the house of God and rehearse the covenant, and so seek God's blessing, to devote what time we have in doing good, visiting the sick; and this is the keeping of the "Christ's Sabbath."

CHAPTER VIII.

ARE THE COMMANDMENTS ABOLISHED?

ONE among the many objections which is urged by the advocates of the Sunday Society is that the Ten Commandments contain both moral, positive, and ceremonial precepts; and that while some of the Commandments are binding, notably those which are moral, others are not such, as the law of the Sabbath, which they say is but a Jewish ritual, which had reference to the seventh day and not to the first, and therefore not binding upon Christians, and that they were never binding on Gentiles. Among the many who have advocated this view, none has done so with greater force than the late Archbishop Whateley in his essay "On the Abolition of the Law," from which we quote the following:—

"The very law itself indicates on the face of it that the whole of its precepts were intended for the Israelites exclusively (on which supposition they cannot of course be, by their own authority, binding upon Christians), not only from the intermixture of civil and ceremonial precepts with moral, but from the very terms in which these last are delivered. For instance, there cannot be any duties more clearly of universal obligation than that of the worship of the one true God alone, and that of honouring parents; yet the precepts for both of these are so delivered as to address them to the children of Israel exclusively; 'I am the Lord thy God, who *brought thee out of the land of Egypt*, out of the house of bondage. Thou shalt have have no other gods but me'; and again, 'Honour thy father and thy mother, that *that thy days may be long in the land which the Lord thy God giveth thee.*'

"The simplest and clearest way, then, of stating the case with respect to the present question is to lay down on the one hand that

the Mosaic laws were limited both to the nation of Israelites and to the period before the Gospel; but on the other hand, that the natural principles of morality which (among other things) it inculcates are from its own character of universal obligation; that is, on the one hand no Christian man (as our article expresses it) is free from the obedience from the commands which are called moral; so on the other hand it is not because they are commands of the Mosaic law that he is bound to obey them, but because they are moral. Indeed there are numerous precepts in the laws; for instance, of Solon and Mahomet, from a conformity to which no Christian can pretend exemption; yet though we are bound to practice almsgiving and several other duties there enjoined, and to abstain from murder, for instance, and false witness, which these lawgivers forbid, no one would say that a part of the Koran is binding on Christians, since their conduct is determined, *not* by the authority of the Koran, but by the nature of the case."

The arguments of Archbishop Whateley are identical with those pressed into service by Luther, Cranmer, Ridley, Chillingworth, Haylin, Taylor, Warburton, Paley, Arnold, Alford, Standley, Horsey; and among the Nonconformists, Baxter, Milton, the Quaker Barclay, and we may say all Nonconformists of every denomination (excepting the seventh day Baptist), and last but not least Pope St. Pius V., as will be seen on reference to the Roman Catechism, prepared by him for the guidance of parish priests in their ministrations to the people, and universally used for this purpose, under papal sanction, at the present day. The Fourth Commandment, counted third in the Romish Church, is quoted literally, and is so far accepted, like our Church of England, by the highest authority in that Church. And if the popes and the advocates of the secularising of our Sunday had but acted upon the advice of Eusebius, who said, "Let not anything that is written be blotted out, but speak what is written, and the strife will be abandoned" (Valesius's "Life and Writings of Eusebius,") all controversy would be at an end; but unfortunately popes and divines are not satisfied with the commandments as they came written by the finger of God Himself, but insist upon the consciences of men, that they have a right to make catechisms, to abrogate one commandment, and to enforce another in its place, or abrogate the whole on the plea that they are Mosaic and Jewish. The Roman "Catechismus ad Parochos," Part iii. chap. 4, and quoted by Dr. Rule, "Sabbath," p. 126, teaches the following: –

"1. That this (4th) Commandment of the law prescribes the external worship which we owe to God, it follows naturally from the First Commandment, for we cannot but venerate with external act Him whom we inwardly adore; and as this cannot easily be done by those

who are immersed in worldly business, a certain time was appointed when such acts may be conveniently performed.

"2. That as this Commandment is of the kind to produce wonderfully good effects, it is very important that the priest should explain it well. The first word, 'Remember,' should move him to greater diligence. He should remind the faithful that they are to remember it, and to that end frequently admonish and instruct them. The faithful observance of this Commandment will help them to keep all the others; it will help them, because the more careful they are to go to church on feast days to hear the word of God, and be instructed in His laws, the more heartily will they keep them all. . . .

3. "Princes and magistrates have to be admonished and exhorted that in all that concern the worship of God, they help with their authority the prelates of the Church, and command the people to obey the precepts of the priests. They must teach the people in what respects this Commandment agrees with the others, and how it differs from them; for by this means they will know why we do not observe the Sabbath, but the Lord's day, and keep that holy.

"4. That the difference of this Commandment from the others is clear, for unlike this, the other precepts of the Decalogue are natural, perpetual, and cannot vary; hence it follows that, although the Law of Moses is abrogated, the Christian people still keep the Commandments that are in the two tables, not because Moses commanded, but because they are in agreement with nature, by force of which men are impelled to keep them. But this command to keep the Sabbath, if we consider the time appointed is not fixed and constant, but may be changed. It (the Commandment) is not moral, but ceremonial, for we are neither taught or led by nature to worship God on that day more than on any other; but the people of Israel began to keep the Sabbath day from the time when they were set free from slavery under Pharaoh.

"5. On the death of Christ, when the other Hebrew observances and ceremonies became obsolete, the observance of the Sabbath was also taken away. It passed away with all the other shadows. With reference to it the Apostle wrote to the Galatians, 'Ye observe days and months, and times, and years: I am afraid of you, that I have bestowed upon you labour in vain.' He writes the same to the Colossians.

"6. But this Commandment agrees not with the others in any rite or ceremony except in so far as it has anything in it which pertains to manners and the law of nature; for the worship of God and religion, which is expressed in this Commandment, corresponds with that in nature, which prompts us to employ a few hours in matters relating to the worship of God. The heathens do this, and it is natural in man to devote some time to eating and drinking, to rest, to sleep, and such like.

"7. For this reason the Apostles determined to consecrate to divine worship that one day of the seven, which is first, and which they called the Lord's day . . . ."

In justice, however, to Whateley, Alford, and Arnold, these gentlemen differ from the others mentioned and the writer of the Roman Catechism, in that they deny that the Apostles changed the day, or that the Apostles had the right to change the day. Whateley ("Thoughts on the Sabbath," p. 9) writes very emphatic:—

"Now, surely, it is presumption to say that we are at liberty to alter a divine command whose authority we admit to be binding upon us on the ground that it matters not whether the day, or that we set apart as a Sabbath provided we obey the divine injunction to observe *a* Sabbath. One of the recorded offences we should remember of "Jeroboam, the son of Nebat, who made Israel to sin," was his instituting a feast unto the Lord on the fifteenth day of the tenth month, *even the day* that he had devised of his own heart. The Samaritans, who worshipped they knew not what, acted on a similar principle when they built a temple on Mount Gerizim, though that was not 'the place which the Lord had chosen to put his name there.' So perhaps did Naaman the Syrian, when he proposed to wash in the rivers of Damascus and be clean, instead of Jordan. One river is as good as another; one mountain as good as another; one day as good as another *except when there is a divine command which specifies one*, and then it is our part *not* to alter or question a divine command, but to consider whether it extends to us, and if it does to obey it."

No one can question this argument of Whateley's. He proceeds to assert, however, that the Sabbatic law does not extend to us, and therefore not binding. From "Introductory Lessons on the History of our Religious Worship," p. 136, we quote the following:—

"Neither the Fourth Commandment nor any other law enjoining the observance of the seventh day of the week in memory of the close of the Creation, is regarded by Christians as binding on them, for the Apostles themselves, as Jews, kept the Sabbath day, and also as Christians assembled for worship on the Lord's day, never made a change from the seventh to the first; and no church consisting of uninspired men has any right to change any divine ordinance designed for them. But the Mosaic law having come to an end, and moreover having never been binding upon the Gentiles, a Christian Church is left to determine what day shall be set apart."

Dean Alford remarks, in his second letter to Mr. Spirling, pp. 12-13, quoted by Hessey in his "Notes," p. 439:—

"If I were disposed to turn the tables—which I am not, for I as little believe my Sabbatarian friends guilty of disingenuousness as they me—might I not fairly say, To which of the two does the charge more properly apply?—to myself, who, regarding the Commandment as not binding in its literal sense, read it as interpreted by the Gospel and the Church, or to them, who, regarding it strictly and literally obligatory on them, obey its commands to observe one

prescribed day for a definite assigned reason and in a strictly specified manner by observing another day for a totally different reason and in a manner entirely their own, first praying that they may keep the law, then abrogating every word of it, substituting a new law of their own, and investing it with the authority of the other."

Also Dr. Arnold's "Sermons," Vol. III., p. 286:—

"The question is, Are we right in keeping the Sunday, or are we not right? The Fourth Commandment does not answer the question by itself. No, not though it be used every Sunday in our service, for we do not keep the Fourth Commandment, seeing that we do not keep holy the seventh day, but the first, and not the day God rested from all His works, but the day He raised up Jesus from the dead. And as to altering a command of the law, he must know little of the obedience which the law requires who could think that men might alter it at their own discretion."

These views are ably supported by a writer in the "Edinburgh Review," Vol. XCII., pp. 349-350, October, 1850, quoted and endorsed by Mr. R. Cox in his "Sabbath Laws," p. 214, who says:—

"Consider also the weekly recitation of the Fourth Commandment and the response to it without one word of comment or qualification (thank God it is so) on the part of the Church, notwithstanding that nobody believes a Jewish Sabbath to be either binding on Christians or possible in modern life; and not the strictest Puritan of us all, not Scotland herself, even thinks of observing it as such. The immense variance between the letter of the law and the most rigid practicable interpretation of it confounds all English ideas of Sabbath keeping, and Sabbath breaking creates unnecessarily an awful *malum prohibitum*, and lays snares in the paths of innumerable honest and devout men and women. If the Fourth Commandment be indeed a law of the Christians, it is too certain that all Christians deliberately break it; but if it be a law of the Jews only, then all the scandal is chargeable upon those who profess to have Divine truth in their keeping, and who recite this weekly from the altar as if it were a part of the Sermon on the Mount."

If the arguments of these gentlemen were not purely unwarrantable assertions, not having the slightest foundation in fact, but (what they appear to be) *the truth* pure and simple, then all further argument would be at an end; and doubtless when these gentlemen penned these statements they were under the delusion that they had said the last word that could be said, and that the Sabbatic institution was dead, and that they had faithfully done their duty in consigning to oblivion all reverence for "the sabbath of the Lord thy God."

While, however, we are prepared to admit that they have done their work with all their scholastic force and powers of reasoning,

convincing and converting millions to regard "God's holy day" as an institution of the past, dead, and ought to be for ever buried, yet they have not convinced nor converted all, for there are still the proverbial seven thousand who have not bowed the knee to Baal, and there is still a prophet of the Lord in Israel.

Let us carefully examine and pass in review the arguments of these writers.

1. We are told that the Law (the Ten Commandments) were abolished by the Gospel.

2. That the Commandments contain civil, moral, and ceremonial precepts: that the moral precepts are binding, not because they are the laws of God, but because they are natural laws, binding upon all the human race alike.

3. That the Fourth Commandment is a Jewish ritual or ceremonial law; and not being moral, or suggested by nature, is not binding upon mankind.

4. That the Law (the Ten Commandments) was never obligatory upon the Gentiles, but that the Law (the internal evidence) addresses itself exclusively to the Israelites.

5. That the Law having been abolished, the Church is left to choose a day, and also how that day ought to be observed.

6. That the Church of England is wrong in reading Sunday after Sunday the Fourth Commandment without qualification or words of comment, and inviting her congregation to respond "Lord incline our hearts to keep this law;" while they abrogate every word of it by observing another day for a totally different reason.

7. That we are keeping the first day, and that the Sabbatical law of the seventh day has never been transferred to the first; therefore the Sabbatic law is not obligatory upon us Christians.

Are the Ten Commandments Abolished?

Archbishop Whateley, in his essay on the "Abolition of the Law," quoted (p. 110), says they are. If so, we ask, Who abrogated them? when were they abrogated? where were they abrogated? and why were they abrogated? For the answers to these questions we have searched in vain the writings of Whateley, Arnold, Alford, Paley, Cranmer, Ridley, Chillingworth, Heylin, Horsey, Luther, Baxter, Milton, Barclay, Brooke Lambert, Standley, Spurgeon, Moody, and the singing evangelist, Ira D. Sankey, this latter gentleman having sung out the Laws of God (the Ten Commandments) from thousands of homes both in England and America by introducing *his* gospel:

"Free from the law, O happy condition,
Jesus has bled, and there is remission;
Cursed by the law, and bruised by the fall,
Grace has redeemed us once for all."

C.—Once for all, O sinner, receive it,
Once for all, O brother, believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all.

Songs and Solos, Hymn 11.

Did Jesus abolish the Law when on the Mount? Did He not, at the very commencement of His ministry, say, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil?" And did He not follow up His public declaration by further stating to his hearers, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. v. 17-18. Has the object that God had in view been accomplished, when He entered into a solemn covenant on Mount Horeb with the elders of Israel—His firstborn—when they promised to teach all the families of the earth His commandments of Ex. xx.? Most certainly not. The very heavens and the earth are to pass away before one jot or one tittle shall be taken from the law until it has fulfilled and accomplished its purpose of being, through Christ, a blessing to all the families of the earth. The teaching of these laws of the covenant was confined, under Moses, to the Levitical tribe; but under Christ this priesthood was disestablished, and Israel as a nation came into the rights and privileges of firstborn-ship. It became their mission since their Messiah had come, who was the High Priest for it was under Him—the Royal High Priest—they were to accomplish the work that they had engaged to do at Horeb. "All that the Lord had said we will do and be obedient." It was under His sovereign rule that they were to fulfil their part; and it was under His sovereignty that God would fulfil His part of the covenant. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine, and ye shall be unto me *a kingdom of priests and an holy nation*," Ex. xix. 4. This covenant was never fulfilled under Moses, and consequently they never enjoyed the birthright blessing of priesthood. But under the Royal High Priest this firstborn blessing is enjoyed—the blessing of being "His peculiar treasure," numbered among "His kingdom of

priests," being a prince in "the holy nation" is the glorious privilege of our being brought into the relationship of being "sons of God."

In Egypt, where our forefathers had worshipped the firstborn of man and beast as gods, it became necessary, in order to put away this horrid worship, that the Israelites should be taught that these firstborn deities were not gods, so the Israelites were commanded to slay the male firstborn lamb, and the blood sprinkled on the door-posts was evidence to the destroying angel that they had put away this horrid worship, and so be passed over; but where there was no blood the firstborn of man and beast was slain. And furthermore, the slaying the male lamb became an act of redemption, and accepted as such by Jehovah; for had not the lamb been slain, most certainly the firstborn would. However, God having accepted the redemption and the firstborn giving up his deification as a god to be worshipped, they became the firstborn to Jehovah; and as such it gave them the right of being priests of the Most High God, and as such they became in the sanctuary.

It was the elders, these firstborns, who had been redeemed by the slaying of a firstborn lamb, and who had given up their claim to deification that God entered into a covenant with as His priests. Six firstborn elders from each tribe ascends the mount with Moses, Aaron, Nadab, and Abihu. "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. *And upon the nobles of the children of Israel he laid not his hand;* also they saw God, and did eat and drink," Ex. xxiv. 10, 11. God not laying His hand upon the nobles or elders of Israel, withheld from them that legal authority of making laws in His name as their God. This right of speaking in God's name only belonged to the Royal High Priest, the firstborn son of God, the Messiah; therefore not one of the seventy elders, who were all firstborns, or Moses, Aaron, Nadab, or Abihu (for Aaron, Moses, and Abihu were not firstborn, and Nadab was not in a direct line of firstbornship), could claim "the laying on of hands," which was customary when one was invested with authority, hence "upon the nobles of Israel he laid not his hand." The researches made by the learned General Vallancy, and quoted by Geoffrey Higgins, "Celtic Druids," p. 128 throw a flood of light upon the primeval custom of transferring authority by the laying on of hands:—

"The word *smack* we understand in Yorkshire very well. A naughty or saucy boy at school often gets a smack on the face. And

this is not the only advantage we shall reap by such investigations. Many passages in the writings of the inspired penmen become elucidated thereby. Religious customs and ceremonies, borrowed by the Jews from idolatrous nations in the East, are often expressed by a single word, the true signification of which is not to be found in the Hebrew, Chaldean, or Arabic languages. The same words are frequently to be met with in the Irish MSS., denoting the same ceremony, and this so described as to leave no room for conjecture. For example, *samac*, *smac*, *smag* in Irish is the palm of the hand. At the coronation of a king, or the ordination of a priest, the chief priest passes the palms of both hands down the temples of the prince or priest, and he was then said to be *smac'd*, hence *smacd* or *smact* signifies authority, one set over the people; *crioch-smac'd*, a government, from *crioch*, a territory; and as a verb *smacdam* is to govern the same word, is used by Moses when he puts Joshua in authority with the same ceremony. 'And Joshua the son of Nun was full of the spirit of wisdom; for Moses *smc smach'd* laying his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.'" Deut. xxxiv. 9.

The office of priesthood, which always went with the firstborn was afterwards altered by Moses after the death of Nadab and Abihu (Moses, however, never could have made this alteration had the God of Israel laid His hands (or *smacd*) the elders, investing them with legal priestly authority), and the firstborn priests, who had done duty at the sanctuary, investing the Levites with priestly authority by laying their hands on them. In the place of the firstborn priests Moses appoints the whole tribe of Levi to assist Aaron and his sons in public worship, Num. iii. 1, 2; whilst the male firstborns among all the tribes were to be presented in the temple when a month old, and were to be redeemed according to the estimation of the priests, Ex. xiii. 12: Num. xvii. 16. So under Moses the firstborn was stripped of his birthright office of priesthood, the obvious reason being that since these firstborns had been worshipped as gods, and was actually called gods, as is evidenced by reference to Ex. xxxi. 6. Moses found it almost impossible to disestablish this Pharaohism while the firstborn retained the office of priests; and for this purpose the tribe of Levi was chosen in their place, hence the selection of this priesthood was but a remedial measure introduced by Moses. On the appearing of the only-begotten Son of God the Levitical priesthood was disestablished, *the only-begotten Son, the firstborn, higher than all the princes of the earth*, claiming all the offices vested in Him—king, priest, and judge. By virtue of His birthright He not only disestablished the Levitical priesthood,

. .t abolished every law made by Moses, Aaron, the firstborn elders, and princes, and this by virtue of their not having been *smacd*· Christ, however, did not receive his authority of government as Joshua received his, by the *laying on of hands*, or being *smacd*· since He received His authority by virtue of His birthright. "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this," Isaiah ix. 6-7. The reference to the Messiah being "the everlasting Father," "the Mighty God," is confusing to the uninstructed, but being "the only-begotten Son of God," He becomes as such "the everlasting Father-King" (not Father God) "the everlasting God" on earth, but not the Mighty God in heaven. These were all earthly titles pertaining to His government here, therefore the entire government is (wish it was), or more correctly shall be upon His shoulder. Moses distinctly recognised this claim. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded to speak, or that shall speak in the name of other gods, even that prophet shall die," Deut. xviii. 15-20. From this it is clear that Christ had the legal right to dis-establish all the Mosaic laws—the laws with reference to lighting fires on the Sabbath, the eye for eye, tooth for a tooth, hate your enemies, and every other law. The introductory phrase, "Thus saith the Lord," would lead us to suppose that these laws were commands of God to Moses, but it was not so; it was simply the decision of the elders and princes. The man found gathering sticks on the Sabbath was put in ward until it was declared what should be done unto him. In seeking the decision before the judges, it was called "Enquiring of God," Ex. xviii. 15, and their verdict was prefaced with, "Thus saith the Lord." or "The Lord said unto Moses, the man shall surely be put to death." There can be but little doubt that the intention of the

man who picked up sticks was to offer sacrifice on the Sabbath to the god in whose land he was then dwelling; and the sticks were to light the sacrificial fire. It was to prevent the sacrificial fires that the law was made. "Ye shall kindle no fire throughout your habitations on the sabbath day," Ex. xxxv. 3; and it was for lighting a strange fire, or offering up sacrifices to strange gods that Nadab and Abihu were slain. We know that the sacrificial fires were attended to and animals slain (Num. xxviii. 9, 10), but this was done by the priests to the Most High God, those who had been sanctified for this purpose, and done on "His day" as a part of the worship due to Him, the double sacrifice being on behalf of the commonality on the one part, and for the priests on the other part, hence the two male lambs offered on the Sabbath. The princes, however, by virtue of their birthright, assumed to have had the authority to speak "the word of the Lord" as gods. And this is clearly referred to by Christ in His defence to the Jews. "Is it not written in *your law*—in contradistinction to God's law, the Ten Commandments—I said ye are gods? If ye call them gods unto whom the word of God came, and the Scriptures cannot be broken, say ye of him, thou blasphemest because I said I am the Son of God," John x. 34-36. The firstborn princes certainly exercised their power and authority over Joshua (Josh. ix. 15), to act for the commonality (com. 1 Chron. xxvii. 16-22); and in later times the firstborn princes of Judah exercised control over both king and priests, Jer. xxvi. 10-24; xxxviii. 4, 5. Thus while they lost their priestly office under the Mosaic law, they never lost the office of prince and judge (Ex. ii. 14.) And it was the retaining of these offices that they assumed that their verdict was "Thus saith the Lord," and in fact the very same Hebrew word, Elohim, applied to them, and in precisely the same way as it was applied to God Himself. And in this way the God of love has been charged with all the brutal laws, eye for eye, tooth for a tooth, when in point of fact God cannot be charged with any law except the Ten Commandments. These and these alone emanated from Him.

While, however, as King of Israel—David's Lord, abolished all civil laws, and, as High Priest, all ceremonial laws, He never abolished the covenant. His kingly or priestly power never gave Him the authority to annul the covenant made by the Most High God; and more, He never came to abolish it, but to fulfil it, and to teach us how to fulfil it; for when He set up His kingdom, and having but a few followers, He said, "Fear not, little flock, it is

your father's good pleasure to give you the kingdom." What kingdom was this but the "kingdom of priests, that holy nation," the fulfilling of the conditions of the covenant that God had promised if they would "obey his voice and keep his covenant?" Ex. xix. 4. What stronger language could He use than that found in Matt. v. 17-19, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do (obey the covenant of Horeb, the Ten Commandments of Deut. v.) and teach them (the Commandments of Ex. xx. to the Gentile world), the same shall be called great in the kingdom of heaven. For I say unto you, except your righteousness (in keeping the covenant and teaching the Commandments of Ex. xx.) shall exceed the righteousness of the Scribes and Pharisees (in this respect), ye shall in no wise enter into the kingdom of heaven." The conjunction "for" connects verse 19 with verse 20, and makes our eternal salvation depend upon our obeying the covenant more rightously than it was observed by the Scribes and Pharisees. Not, however, that we can of ourselves claim eternal life on our keeping the covenant, for no promise of eternal life was ever given, but only that we should be a "kingdom of priests and a holy nation." But since eternal life is the gift of God ("For by grace are ye saved through faith, and that not of yourselves; it is the gift of God," Eph. ii. 8), this grace is only extended to those whose righteousness excel the righteousness of the Scribes and Pharisees, and that as a reward pure and simple; therefore any attempt to abolish the law of God on our part, when He has never done so, but confirmed it by and through "His only begotten Son," who "became obedient unto death," means that those who abolish it and sing

"Free from the law, O happy condition,"

will find that their condition, will not be so very happy, since they will have lost the eternal life, as the reward for not keeping the covenant. This is clear and conclusive from the writings of all the Apostles from the time that our Saviour uttered these words to the last chapter of Rev. verse 14, "Blessed are they that *do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city.*" The converse to this must be that those who have not kept the commandments will not have a

right to the tree of life, or an entrance into the beautiful city. What our Saviour did abolish was their way of keeping the covenant, and taught true spiritual obedience, and that from the heart. The very look at a woman, to lust after her, was to commit adultery with her in his heart, and hence breaking the covenant. The very prayer our Lord taught His disciples breathes a spirit of perfect obedience to these laws of God, the Ten Commandments. "Thy kingdom come (when?), Thy will be done on earth as it is in heaven." What do we know of the will of God apart from His commandments? "This is the will of God, that we should keep his commandments," therefore the petition "Thy will be done" means that the commandments of God were to be obeyed on earth as they are in heaven; and this could not be accomplished unless we fulfil our part of the contract at Horeb, and teach them, not, however, enforcing obedience as Moses did, by coercive measures, the eye for an eye policy, but by introducing God as a God of love; and *love to do right because it is right so to do* is the way, that we are to teach these commandments, and as a reward we shall gain eternal life. "Seek ye first the kingdom of God and his righteousness," said the greatest authority the world has ever seen; and John, in his first Epistle, ch. iii. v. 7, says, "He that doeth righteousness is righteous," and we follow this up by saying that this righteousness must be the righteousness of God, and not our idea of righteousness. And what is this but making our lives, our wealth, and everything we possess subservient to the establishment of the kingdom of God on the earth?

Christ says, "Ye cannot serve two masters: ye cannot serve God and mammon." If the object of our life is wealth, fame, millitary glory, then we cannot serve God at the same time; simply impossible, although millions are trying to do it. But if we seek first the kingdom God (that is, to seek first to establish the kingdom of God) and *His* righteousness, we shall not think about abolishing His laws, the Ten Commandments. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* (continues to do) the will of my Father in heaven." Again, when the young man asked what he was to do to have eternal life, Jesus referred him to the covenant—the Ten Commandments—enumerating several of them (Mark x. 19). And if he had intended to abrogate them, He never would have quoted them. To have done so would have been misleading; and no one would charge the only-begotten Son of God, the Messiah, of this—not even Archbishop

Whately himself. On another occasion the Pharisees tempted Christ, saying, "Master, which is the greatest commandment in the law?" The reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," Matt. xxii. 36-40. Here we have a summary of the covenant—man's duty towards God first, and then man's duty towards his neighbour. And on another occasion when the Pharisees complained to Jesus about the non-observance of the traditional customs of the washing of hands, etc., by the disciples, what is the language of Jesus? Let us see. "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. *For laying aside the commandments of God, ye hold the traditions of men*, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject (or frustrate) *the commandments of God, that ye may keep your own tradition*," Mark vii. 6-8. Is this the language of One who came to abolish the law—the Ten Commandments? Most certainly not; but the language of One who came to establish it as pre-eminently above all the traditional customs. And most certainly the Blessed Redeemer never sang to these Pharisees or any one else—

"Free from the law, O happy condition,"

but

"Free from tradition, this was Christ's mission,
Obedience to law, O happy condition;
Eternal life is the gift by God's grace,
If God's law is in the hearts of the whole human race."

The miracles performed by Jesus on the Sabbath did not abrogate the law, since there was no clause in the Fourth Commandment that would prevent Him from doing what He did; but had He not done them He could not have *sanctified that rest* which the Fourth Commandment demanded; for since He had the power to give the multitude who were brought to Him, *rest* from the agonising pain they were in, by virtue of their afflictions, and that without actual labour on His part, but only to say the word, He was bound by the spirit as well as by the letter of that command to give that rest, precisely in the same way that a master was bound to give his

servants and cattle rest—for the law demanded both mental and physical rest; therefore while it was lawful to do good every day, it was superlatively lawful to do good (to cast out devils, give sight to the blind, restore the withered hand, etc.,) on the Sabbath day. This was true obedience to the great second command, i.e. love your neighbour. This was an earnest of what obedience to the law would do when it had fulfilled its purpose—a complete redemption from all pain and sickness. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isaiah xxxv. 10.

Some apply this, and many other similar passages, to a spiritual and ethereal meaning, but how can this be when the ransomed of the Lord is to "return" to Zion, with songs and everlasting joy? Return is to go back, and how can we return to heaven if we never came from there? This was said by the prophet when the Israelites were being carried captive by the Assyrian hosts for disregarding the covenant they had entered into with their God at Horeb. The prophet, addressing those who were in the deepest distress (those who were being banished from their homes, sighing and sorrowing, and seeing with his prophetic eye the time when the new covenant would be made, when the laws would be written in their hearts) in these words of comfort cheers up the departing captives, and tells them that a time would come when they would "return with songs and everlasting joy, when sorrowing and sighing shall flee away." That they would return with the law written on their hearts is conclusive from Jeremiah xxxi. 31-36:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar The

Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a *nation* before me for ever."

Since the ordinance of the moon and the stars shine by night, and the sun shines by day, these exile captives exist somewhere as a *nation*, and will return under the new covenant, with the laws (the Ten Commandments of Deut. v.) "in their inward parts and written in their hearts;" therefore from this it is conclusive that as long as the sun shines in the heavens, so long will the laws of God (the Ten Commandments) exist, and also the exiled tribes, the firstborn, as a nation, and as the aristocracy of the earth, all knowing God, from the least to the greatest. The Apostle Paul, quoting this prophecy to the Hebrews (ch. viii.) argues the point of both the old and the new covenants: "If the old covenant was faultless, then should no place be found for the second. . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The old covenant here referred to is that made by Moses, "For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoyned unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood; and without shedding of blood there is no remission," Heb. ix. 19. The covenant that was abolished was this covenant of blood, and all the laws relating thereto; therefore there was no more necessity for the slaying of bulls and of goats, and all the laws relating thereto in the new covenant, for Christ having become the mediator of the new (as Moses was of the old), writes the laws (the Ten Commandments) in their hearts, "For this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin," Heb. x. 16-18.

The meaning that Paul wished to convey when he quoted this prophecy to the Hebrews was that a time would come, and that it had already come, when under the new covenant God would forgive sins and remember them no more; and where there is this remission of sin, then there is no more need for sin offering. If Moses could

have put the laws of God in their hearts, and have written them in their minds, there would have been no necessity for a new covenant. However, since he utterly failed to do this, his laws and blood covenant passed away, and the new covenant has taken its place. We are not, however, to confound the two covenants that were made at Horeb—God's covenant and the covenant of Moses. The first is eternal, and will never pass away. It is this covenant Isaiah refers to when he says, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee," Isaiah liv. 10. And Ezekiel xvi. 59, 60, 'For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." But the second has passed away. The first covenant made between God on the one part, and the seventy elders on the other part, was not a blood covenant, for no sacrifices were offered. God required none, and consequently none were offered. God *stood* upon His sapphire stone, and gave Moses the law, even the two tables of stone after He had spoken to him face to face (Deut. v. 4); hence these laws were "God's speech from the throne," "and when the elders saw the God of Israel *standing upon His sapphire throne, they began to eat and to drink*." God standing upon His sapphire throne, *stood* to the covenant, and this ratified it on his part: and Moses and the elders standing, *stood* to the covenant, and so ratified it on their part, Deut. v. 5. And when they began to eat and drink, "this feast to the Lord" completed the covenant. Not one drop of blood was shed. We read in 2 Kings xxiii. 3 of a similar covenant, where the king stood (on his lawgiver) by the pillar and made a covenant, and all the people likewise *stood* by the covenant, no blood being shed, and when the Ten Commandments were read in the gil-gals the people always *stood*, and this was called *standing by the covenant*, as meaning complete assent to the words of the covenant. God here leaves the matter in the hands of Moses and the elders to carry out the terms of that covenant, in which God had bound Himself on His part to bestow the following blessings: "Now, therefore, if ye will obey my voice, indeed, and keep my covenant (the covenant He had made with the elders), then ye shall be a peculiar treasure unto me; for all the earth is mine, and ye shall be unto me a kingdom of priests, and a holy nation." Moses and the

elders descend from the mount, erect their altars, and in their covenant with the commonality, assume that their God was like the gods of the surrounding nations, a god of vengeance; therefore their covenant took the form of sacrificing the gods that were worshipped, the firstborn of beast, etc., to the Lord their God. Hence they laid it down in their covenant "that without shedding of blood there would be no remission," therefore their obedience to the first commandment "Thou shalt have no other gods before me" simply consisted in the wholesale slaughter of the innocent—the slaying and sacrificing upon their altars the firstborn gods, therefore transgression of the first commandment in their idea could only be forgiven by "the shedding of blood."

Their ideas of true worship may be judged by their ideas of justice, the eye for an eye, and tooth for a tooth, and hate your enemies was right, therefore it was but right that they should slaughter and sacrifice all the gods that were worshipped to the Lord their God. To them this was but right and just, and was considered as a test of their true allegiance to their God. The remission of sins, however, by the shedding of blood was purely relative to the first commandment. If a man had been guilty of worshipping the firstborn, then there could only be remission of that sin by shedding of blood; but the transgression against the other commandments was *not remitted by the shedding of blood.* Sin against the second command, for instance, worshipping the sun, moon, and stars, was death by stoning; rivers of blood shed would not get pardon for this sin. Therefore their obedience to this command was, that when they erected their pillar stones, they erected unhewn stones and not idol or penis stones to be worshipped, as did the surrounding nations; and in some instances they plastered these unhewn stones over with plaster, and wrote "their" law upon them, and *this* was the law that Moses and the elders had commanded the people, saying, "Keep all the commandments which I have commanded you this day," Deut. xxvii. 1. These consisted of both blessings and curses, for upon the pillar stones of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were written the blessings, and upon the pillar stones of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were written the curses. "And he (Joshua) wrote there upon the stones a copy of *the law of Moses*, which he wrote in the presence of the children of Israel. . . . And afterwards *he read all the words of the law, the blessings and the curses,* according to all that was written in the book of the law. There was not one word of all

that Moses commanded which Joshua read not before all the congregation of Israel," Joshua viii. 32-35.

If they were obedient to the covenant, then God would bless them, as He had promised; but if they did not observe the covenant, then they were to be cursed with the most fearful curses that it is possible to conceive; cursed in the city, cursed in the field, cursed in the basket and in the store: cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep; cursed when thou comest in, and cursed when thou goest out. In fact the idea that Moses and the elders had of God was, that if His commandments were not obeyed, then He would be a regular bloodthirsty devil to them—one who would smite them with pestilence, consumption, fever, inflammation, extreme burning, and would pursue them with the sword, with blasting, with mildew, until they utterly perish. "The Lord will smite thee with the botch of Egypt, and with emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord will smite thee with madness, and blindness, and astonishment of heart. The Lord shall smite thee in the knees, and in the legs, and with a sore botch that cannot be healed; from the sole of the foot unto the top of the head," Deut. xxvii.-xxviii.

Moses could never by such a covenant as this get perfect obedience to God's covenant—simply impossible. He had clothed his God with the attributes that were ascribed to the gods of the heathen, and the result was that the Israelites became *by the law of assimilation* like the God they were commanded to worship. And this will explain all the theology of the Old Testament. Since God could curse His enemies, David could do so, and thought he was perfectly justified in praying, "Break their teeth, O God, in their mouth," Psalm lviii. 6. And again, Psalm cix. 6-15:—

"Set a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath: and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord

continually, that he may cut off the memory of them from the earth."

This was the effect of the Mosaic covenant, and it was because it produced these result, that it became necessary to abolish it. And no one had that authority but "the Messiah," "the only begotten Son of God." And when He came He did so, for the whole of His discourse upon the Mount was directed to overthrow the old covenant. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy (Deut. xxiii. 6): But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust . . . Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. v. 43-48. That all the Apostles understood that the Mosaic covenant was at an end is clear from their references. Paul in Col. ii. 13, 14, says, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to the cross." Here the Apostle was instructing the Colossians that Christ had the power to forgive all sins independent of the covenant of Moses, thereby abolishing that which required the shedding of blood, etc. In taking these ordinances that were against us out of the way He suffered the death of the cross, since it was by these ordinances that He was adjudged guilty of death. "We have a law (the Jews said to Pilate), and by our law he ought to die." The law that they referred to was that in Lev. xxiv. 16, "And he that blasphemeth the name of the Lord, he shall surely be put to death." Therefore from these laws (the old covenant) Christ hath redeemed us by His precious blood. Rev. v. 9, "Christ having redeemed us from the curse of the law, having been made a curse for us," for it is written, "Cursed is every one that hangeth on a tree," Gal. iii. 13. This redemption was from the curse of the law. There were no curses in God's law, therefore it was redemption from the law of Moses.

Our blessed Lord not only abolished the old covenant, but in introducing the new, He became obedient to it, even unto the death of the cross. He not only taught, but put into practice what He taught, and the result was that He was brutally murdered. He

assailed the penal laws of Moses, and at the same time exalted the laws of God. The priests appealed to that criminal code of Moses and so under the cover of that law they found Him guilty—"by *our* law he ought to die." Had they appealed to the law of God instead, Christ could not have been brought in guilty of death, for there are no death penalties in God's law. Again, God has never delegated His sovereign right to any human being to inflict punishment in His name. Millions have been put to death, true; but God has never commissioned or sanctioned it, and the mission of Christ was to reveal to us the true character of God, and in that revelation—the sayings of Jesus, the sermon on the mount—we can find no authority for clothing God with the attributes that the Jews clothed Him with. The only authority they had was what the conditions of the covenant of Horeb had imposed upon them, i.e., simply "to do and teach His commandments," and as a reward they were to have an honored place in the government of that kingdom when it had become universal. This, I take it, is clear, from what our Lord said to His apostles: "And I will appoint you a kingdom, as my Father hath appointed me, that ye may eat and drink at my table in my kingdom, and sit on thrones (stones), judging the twelve tribes of Israel," Luke xxii. 29, 30. They were by virtue of this new covenant to have the laws written upon their heart, and this would entitle them to be "His peculiar treasure above all people; for all the earth is his, and to be a kingdom of priests and a holy nation."

That the people understood the question there cannot be the slightest doubt, for even the prayer of the thief was "Lord, remember me, when thou comest into thy kingdom;" that time when the laws (the covenant) should be written upon every heart, when they should all know Him from the least to the greatest. The breaking of bread and the drinking of the wine was to be a memorial ever putting them in remembrance, how He became obedient, and how He fulfilled the jot and tittle of the law, even to the laying down His precious life, "leaving us an example that we may follow in his steps." Even when dying His prayer for His murderers was "Lord, forgive them, for they know not what they do." And as the blood was shed under the old covenant for the remission of sins, so Christ's blood was shed under the new covenant for the remission of sins, Matt. xxvi. 28. What a mighty difference between the two covenants and the shedding of blood! To be obedient under the old

covenant required the slaying of thousands of bulls, goats, and rams to appease the supposed wrath of an angry God—a God of vengeance who would not be satisfied unless the firstborn animals (the gods) were slain and sacrificed in worship. The highest conception man had under the old covenant was "to fear God," and that "was the beginning of wisdom," and the result was that all worship under the old covenant was through fear; that if they did not worship Him, then He would pursue and smite them with pestilence and sword.

The blood shed under the new covenant was not the blood to appease an angry God, but to prove beyond all doubt the very reverse—the infinite love of God. Jesus, the only begotten Son of the Father, was God's gift to a world undone. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." However, let Jesus speak for God and Himself.

"Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and intreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him," Luke xx. 9-14.

Here we have the love of God in sending His Son after prophets and seers had been stoned, and the obedience of the Son in doing the will of His Father, knowing full well that in doing it that He would be brutally murdered. His response and obedience to the covenant in the gil-gal, Sabbath after Sabbath, "All that the Lord hath said we will do and be obedient," culminated in losing his life; for His obedience to His Father's covenant demanded that "He should love the Lord his God with all his heart, with all his soul, and with all his mind," and He could not do this unless He was prepared to meet the curses, smitings, mockings, scourgings, the crown of thorns, and death itself. He died, and in His death He has taught

us how to love God with all our heart, and with all our soul, and with all our mind, for He became obedient even unto death, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," 1 John iv. 10, 11. And Christ's obedience to the second great command was "that he should love his neighbour as himself," for on love to God and love to our neighbour hang all the law and the prophets, Matt. xxii. 36-40. And His obedience to the second great commandment demanded of him to love His enemies, to bless them that cursed Him, to do good to them that hated Him, and to pray for them that despitefully used Him and persecuted Him. And it was in obedience to this great second command, His infinite love for us, that He laid down His life; for could He not have called for twelve legions of angels to have delivered Himself, but how would the Scriptures be fulfilled? how would He have rendered obedience to the second great command in God's covenant if He had not loved His enemies, and prayed for them who despitefully used Him? "I am not come to destroy the law or the prophets, but to fulfil," and this He did by the infinite love He displayed. "Father, forgive them, for they know not what they do." This was loving His neighbour as Himself. "Greater love hath no man than this, that a man lay down his life for his friends," but "While we were yet sinners, Christ died for us," "The gift of God is eternal life through Jesus Christ," the mediator of the new covenant, and not through Moses, the mediator of the old covenant.

The effect of the new covenant, written upon the heart, may be seen in the writings of all the Apostles. "As Christ laid down his life for us, so ought we to lay down our life for the brethren." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also," 1 John iv. 18-21. "The law is holy, and the commandments holy, and just, and good." "For we know that the law is spiritual; for I delight in the law of God after the inward man." "I thank God, through Jesus Christ our Lord; so then with my mind I myself serve the law of God, but with the

flesh the law of sin,

For what the (Mosaic) law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law (God's covenant) *might be fulfilled in us, who walk not after the flesh, but after the Spirit.* . . . The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, . . . Now if any man hath not the Spirit of Christ he is none of his. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again (under the old covenant) *to fear;* but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. . . . He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors *through him that loved us.* For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the *love of God* which is in Christ Jesus our Lord," Rom. vii.-viii.

Under the old covenant of Moses, the Israelites obeyed through fear; under the new we are taught to obey it through love. Under the old covenant it was obedience to the letter, but under the new it is true spiritual obedience. Under the old, God was clothed with the attributes of a heathen deity, as taking vengeance with pestilence and sword; under the new, God is introduced as a God of love, who gave up His own Son that He might teach us how to become obedient to God's law that we may gain eternal life. Under the old it was "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Under the new "We

love God because he first loved us"; and it is because we love Him that we keep His commandments. Under the old we were in bondage; under the new we are free in the liberty into which Christ has brought us. Under the old the law was a yoke upon the neck, which neither our fathers nor we were able to bear; under the new the yoke is removed. "Learn of me (not Moses), for my yoke is easy and my burden is light." Under the old it was but a schoolmaster, under the new we are a kingdom of priests, the holy nation. Under the old we lost our birthright (Israel is my firstborn); under the new we again enjoy the full birthright blessings. Under the old was a sacrifice of bulls, goats, and rams; under the new it is the sacrifice of praise and thanksgiving. Under the old it was a negative worship; under the new it is a positive worship. Under the old it was but a shadow; under the new the reality. Under the old the "ministration of death, written and engraven on the six pillar stones"; under the new redeemed from the ministration of death. Under the old glorious; under the new more glorious. Under Moses the law was written upon the door post and worn as frontlets between their eyes, under the new, written on their minds.

In addressing the mixed assemblies, Christ adopts the parabolic method, and when questioned why He did so, He says, "To you (the lost sheep who were divorced from the Mosaic covenant) is made known the mysteries of the kingdom of heaven; but to them (Jews who were still under the old covenant) it is not." However, when towards the end of his life, He had about accomplished His purpose, and "the gospel of the kingdom" had taken too deep a root for the Jews to destroy it, then He told them plainly, "The kingdom is taken from you (Jews) and given to a nation (the Israelites or lost sheep) bringing forth the fruits thereof."

The kingdom here referred to is that which God promised to them on their true obedience to the covenant of Horeb. "*Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation,*" Ex. xix. 5-6. Peter, it is clear, so understood it, for writing to the Israelites "dispersed among the Gentiles," he says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into marvellous light, which in times past were not a people (Lo-ammi, Hosea i. 9), but now are the people

of God (Hosea i. 10); which had not obtained mercy, but now have obtained mercy," 1 Peter ii. 9-10; hence this was called "the gospel of the kingdom," "the kingdom of God," "the kingdom of heaven," and "the grace of the gospel of God." When He had made up the number of followers to twelve, He sent them forth—

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents and cause them to be put to death And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved," Matt. x. 5-22.

The Apostles, armed with miraculous power, as faithful men among savage tribes, now went forth as sheep among wolves, and laid the foundation of the kingdom of God, preaching true obedience to the new covenant, which was to be written on their hearts, thereby abolishing the old. Their obedience to God's law, as taught by their Master, cost them their lives; for they had to still attend to the synagogue service, still to hear the Law and the prophets, read Sabbath after Sabbath; still to respond, "All that the Lord hath saith we will do and be obedient." And it was when they

explained how true obedience could be rendered that would be acceptable to God, that they met with the persecution. "They shall scourge you in their synagogues."

It was these pioneers who taught that God was love, and it was out of love for Him that they faced death in all its horrible forms, and this was the evidence of their true obedience to the first great command, "Love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." The Israelitish tribes, dwelling among the nations, and worshipping they knew not what, embraced the Gospel as taught by the Apostles—a Gospel which was a revelation that the great Unknown was a God of love; for He had given them the miraculous power to heal all manner of disease, to raise the dead, cleanse the leper, and cast out devils. Hence they preached "the gospel of the grace of God," Acts xx. 24. God and good were synonymous terms among the apostles, and ought to be so now; but, alas, tares have been sown. An enemy hath done this; and the God who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," is, according to this modern gospel which has supplemented the law of God, "*A God* who so hated the world, that he murdered his only begotten son (to satisfy his justice) that whosoever believeth this shall not perish but have everlasting life." And this is the gospel that has abolished the law. If Christ paid the penalty due to our sins, then we are free, the debt paid. Where is the mercy and grace of God? We need none, for the justice of God has been satisfied, and we, claiming as our right through the death of Christ, eternal life, *we demand it as an act of justice.* God has no choice, for in this case we are not saved by grace, through faith neither is it "the gift of God."

This gospel of satisfied justice makes God to regard Christ (who is just and holy) a sinner when He is not, and a sinner just and holy, when he is not so, and in this way this gospel has overthrown the laws of God. This gospel dethrones the God of love, and exalts in his place a deity far more cruel than any idea of a god that has come down to us in the pages of history. The idea that Moses had was bad enough, but the idea of the God presented to us in this gospel is ten thousand times worse. Under the former, God's justice was pictured to us as blessing us if we kept his commandments, and cursing us if we were disobedient, but under the later, God's justice is pictured to us as to require that God should slay the just for the unjust,

the innocent for the guilty. If this be so, then since Christ has commanded us "to be perfect," even as God is perfect, our perfection can only be obtained when we, like Him, not only punish our eldest son for the sins committed by the members of the family, but actually to murder him to satisfy our justice and anger. You who believe this, do you preach it? If not, why not? You reply, that you are not the Creator. I answer, true, but you are commanded to "seek first the kingdom of God and His righteousness," and this gives you the right, and in fact commands you, as an imperative duty, to take the life of your son, for are you not commanded to "be perfect even as your Heavenly Father is perfect." God's justice demands the sacrifice of His Son, to satisfy His justice, and this is the standard of justice which God has given us in order that we may "do His will on earth as it is done in heaven." Then why do you not take the life of your son as God took the life of His Son to establish His kingdom in His righteousness. Why? It is simply because *your gospel* has not entirely supplanted the law of the ten commandments. The very moment you have evangelized society by *your gospel hymns and your gospel creeds and dogmas*, to your belief that the gospel, *pure and simple*, has abolished the law—the ten commandments, so that the statute laws of the realm shall have been revised and amended so as to obliterate all trace of the ten commandments in them—that very moment you will be able to take the life of your child without the fear of punishment. That moment you let open the flood-gates to all iniquity.

It was no crime in Rome for a father to take the life of his child, for it was the custom; and what subsequently made it a crime, was the introduction of the ten commandments into Rome. Abolish the ten commandments here, and it will be no crime for a man to take the life of his child any more than it was in ancient Rome. This will be made clear when we notice the supposed moral, civil and ceremonial precepts in the commandments. One thing is clear, and that is, that it is simply impossible to reconcile this gospel with the law of God, for the law of God says most emphatically, "Thou shalt do no murder." This gospel says murder is right, if committed to satisfy justice in the interest of "establishing the kingdom of God in His righteousness." Accept this gospel, and it becomes a crime to obey the law, and it ends in your eternal reprobation, as is evident from the following popular gospel hymn:—

"Nothing, either great or small,
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

'It is finished!' yes, indeed,
Finished every jot;
Sinner, this is all you need;
Tell me, is it not?

When He, from His lofty throne,
Stooped to do and die,
Everything was fully done:
Hearken to His cry.

Weary, working burdened one,
Wherefore toil you so?
Cease your doing; all was done
Long, long ago.

Till to Jesus' work you cling
By a simple faith,
Doing is a deadly thing—
Doing ends in death.

Cast your deadly 'doing' down—
Down at Jesus feet:
Stand in Him, in Him alone,
Gloriously complete.

Songs and Solos, Hymn 74.

The perversion of truth here is simply astounding, when we remember that the text over the hymn is that found in Mark x. 21. The rich young man asked our blessed Lord what he should do to inherit eternal life. Our Lord referred him to the Ten Commandments. The young man replied, "All these have I observed from youth. Jesus said unto him, If thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." If this young man had sold his possession, and given to the poor, he would have been "doing a deadly thing," and "doing ends in death." Therefore under these circumstances, according to this popular gospel, the rich young man was wise in rejecting the teaching of Christ; for had he acted upon it, instead of inheriting eternal life, he would have been eternally damned, and this through the misleading teaching of Christ. It is not enough for this gospel which has abolished the law, to charge God with the murder of

His only begotten Son, but makes the Messiah the author of teaching a doctrine which leads men to everlasting destruction; for Christ certainly did teach "they that *have done good* unto the resurrection of life," John v. 20; and this "*doing good is a deadly thing, and doing ends in death.*

Christ, in introducing Himself in all His humility as "the express image of God" and as the only begotten Son of God, knew that He would lose His life; however, since the redemption could not be brought about in any other way than by the natural law of assimilation, Christ led the way, being the first to sacrifice Himself, thousands of martyrs following in His train.

In this way He laid down His life of His own free will; "that while we were yet sinners, Christ died *for* us," but not instead of us, or as a substitute for us, or to pay a debt. Nothing of the kind. Peter says, "For Christ having once suffered for sins, the just for the unjust, *that he might bring us to God*, being put to death in the flesh, but quickened by the Spirit," 1 Peter iii. 18. The just (Christ) did suffer for the unjust (Barrabas), but not to satisfy the justice of God, or to appease His anger, but *to bring us to God.* Christ died, "that through death he might destroy him who had the power of death, that is, the devil," Heb. ii. 14. Not that He died to satisfy the justice of God, or appease an angry God, or destroy the wrath of God, but that "*He might destroy him who had the power of death, that is, the devil.*" "Christ came to give himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 14. Not that Christ came to redeem us from *the wrath of God*," but "*from all iniquity*," that we may be the holy nation, the royal priesthood. Christ has redeemed us *to* God by His blood (Rev. v. 9). Not redeemed us from God's wrath or paid the debt, "*When we were enemies we were reconciled to God*," Rom. v. 10. Not that God was our enemy, and was reconciled unto us. "We have now received the atonement" (v. 11). Not God who received it but man. "God who hath *reconciled us to himself by Jesus Christ.*" . . . "*God was in Christ reconciling the world unto himself.*" Not that God was in Christ reconciling Himself to the world, for God was not estranged or angry. "We pray you in Christ's stead "*be ye reconciled to God*," 2 Cor. v. 18-20. "Christ reconciled both the Jew and the Gentile *unto God* in one body having slain the enmity thereby." Eph. ii. 16, "*You* that were sometime alienated, and enemies in your mind by wicked works, yet *hath*

he now reconciled in the body of his flesh through death, to present you wholly unblameable and unreprovable in his sight," Col. i. 21, 22. Enough has been quoted to prove that Christ was the reconciler, and His mission was to reconcile man to God, and not an angry God to man; and that while He was working out the reconciliation He was brutally murdered. But then "He bore our sins in His own body on the tree." He did. Was it not a sin to pierce those hands and feet? Was it not a sin to put that crown of thorns upon that sacred head? Was it not a sin to pierce that side? It was: and it was our sins—*sins that we committed, that "He bore in His own body on the tree."* The sin of Christendom to-day is in asserting that God required the just to die for the unjust to satisfy His *justice*. What a calumny is this on a loving God.

The gospel of the nineteenth century, which has abolished the law, has done so by making an infinitely loving God perpetuate an infinite injustice in slaying One infinitely holy as though He was infinitely wicked. This Gospel flatly contradicts all the teaching of Christ, who ever taught that God was merciful. We are told in defence of this doctrine that God was a God of law as well as a God of love. To this we say, Amen. But tell us, O ye wise men, where in God's law has He ever demanded that the just should suffer instead of the unjust. Nowhere to be found in the Ten Commandments, and we know of no other law of God. Are we to assume that every time that Christ said, "Thy sins be forgiven thee," that He did not tell the truth; that He had no power to forgive sins because the debt had not been paid upon Calvary, or that those sins had not been forgiven, but that that forgiveness was deferred until He had paid the penalty on the Cross? If Christ forgave sins *before* the Crucifixion, is it not conclusive that His death had nothing whatever to do with our being forgiven. "Forgive us our trespasses as we forgive those who trespass against us.

This is the glorious gospel of Jesus Christ. The gospel of infinite love and mercy runs through all His teachings. Note the parables of the Prodigal, Ninety-and-nine, Unjust Steward, etc, If we extend our grace of forgiveness to those who are indebted to us, God will likewise extend His grace and goodness to us. Herein lies the doctrine of the at-one-ment. which is and ever will be the ruling principle that shall govern the kingdom of God: "Thy kingdom come, Thy will be done on earth as it is done in heaven; give us this day our daily

bread, and forgive us our trespasses as we forgive those who trespass against us."

Having shown that the new covenant was the theme of prophets and the poet's song; that neither Christ or His apostles ever abolished the law *by the gospel*, but lifted it out of the traditions of men, making a clear distinction between "your law" and "the law of God," we submit the following from those who were the immediate successors of the apostles—the martyrs—the early fathers, who knew nothing of a gospel which abolished the law, but insisted that the way to eternal life was through a perfect spiritual obedience to the law of God as taught by Jesus Christ.

Teachings of the Twelve Apostles. A. D. 100.
Ancient and Modern Library, Apostolic Fathers Vol. II.

CHAP I. "Two ways there are -one of life and one of death; but there is a great difference between the two ways. The way of life, then, is this: First, thou shalt love the God who made thee. Secondly, thy neighbor as thyself; and all things whatsoever thou wouldst not have befall thee, thou too, do not to another. Now of these words the teaching is this: Bless them that curse you, and pray for your enemies; and feel for them that persecute you; for what thanks have ye if ye love them that love you? Do not the nations also the same? but love them that hate you, and ye shall have no enemy. Abstain from the fleshly and worldly lusts. If any one give thee a blow on the right cheek, turn to him the other also, and thou shalt be perfect; if any one compel thee to go with him one mile go with him two; if any one take thy cloak, give him thy tunic also; if any one take from thee what is thine, ask it not back, for indeed thou canst not. To every one that asketh thee, give and ask not back, for to all the Father desireth to have given of His own gracious gifts. Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that receiveth, for if indeed one receiveth who hath need, he shall be guiltless; but he that hath no need, shall give an account why he took, and for what purpose; and coming under careful men, shall be examined concerning what he did, and shall not go out thence until he pay the last farthing. But it hath also been said concerning this matter, 'Let thy alms sweat in thy hands, until thou knowest to whom thou shouldest give.'"

CHAP. II. "Now a second commandment of the teaching is, Thou shalt not kill. Thou shalt not commit adultery." . . . . .

CHAP. IV. . . . "Become not one who for taking, stretches out his hands, but for giving, draws them in. If thou hast anything by thy hands, thou shalt give a ransom for thy sins. . . . . Thou shalt by no means forsake the Lord's commandments, but shalt guard what thou hast received, never adding to it nor taking from

it. In the church thou shalt confess thy transgressions, and shalt not come forward for thy prayer with an evil conscience. This is the way of life." p. 171.

The church which formulated "The Teaching," knew of no gospel which abolished the law.

Polycarp. Epistle to the Phillipians. A. D 140.
Ancient and Modern Library. Apostolic Fathers, vol. II.

CHAP. II. . . . . But he that raised Christ up from the dead, also raise us up in like manner, if we do His will, and walk according to His commandments, and love those things which He loved. p. 142.

Ignatius' Epistle to the T allians. A. D. 140.
Ancient and Modern Library Apostolic Fathers. Vol. II.

CHAP. XIII. . . . . Fare ye well in Jesus Christ, being subject to your bishop as to the commands of God; and so likewise the presbytery. p. 94.

Hegesippius (A. D. 175), giving an account of his travels, says:
Eusebius' Eccles. His.

CHAP. XXII. "In every succession and in every city, the doctrine prevails according to what is declared by the laws and the prophets and the Lord." Bk. 4.

Clement of Rome, A. D. 150. (Epistle to the Corinthians, so called).

CHAP III. "Therefore righteousness and peace have departed from you, because every one hath forsaken the fear of God and is grown blind in his faith, nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ."

CHAP. XXXVII. "Let us therefore march on, men and brethren, and with all earnestness, in His holy laws. Let us consider those who fight under our earthly governors; how orderly, how readily, and with what exact obedience they perform those things that are commanded of them."

Second Epistle.

CHAP. IX. "Wherefore brethren let us, doing the will of the Father, and keeping our flesh pure, and observing the commandments of the Lord, lay hold on eternal life."

Theophilus to Antolycus. A. D. 175.

CHAP. XXVII. "For God has given us a law and holy commandments, and everyone that keeps these can be saved and, obtaining the resurrection, can inherit incorruption." Bk. 2.

CHAP. IX. "We have learned a holy law; but we have a Lawgiver—Him who is really God, who teaches us to act righteously and to be pious and to do good. . . . . .

"Of the great and wonderful Law which tends to all righteousness, the ten heads are such as we have already rehearsed." Bk. 3.

Irenæus A. D. 188.

CHAP. XII. "For the traditions of those elders, which they pretended to observe according to God's laws, were contrary to the law given by Moses. Wherefore Esaias saith, *Thy vintners mingle wine with water*, signifying that the elders mingled with the strict commandments of God a diluted tradition; controverting, that is, *a law spurious* and contrary to THE LAW, as also the Lord made manifest, saying unto them, *Why do ye transgress the commandments of God because of your own tradition?* Yet not only did they by profession make void the law of God, mingling water with wine, but they even set up in opposition *their own law*, which even to this day is called pharisaical, wherein they take away some things, some they add, others they expound at their own will, and of these their teachers make special use, and being minded to maintain their own traditions, they have no mind to submit themselves to *God's law*, training them up for the coming of Christ; but they called the Lord himself to account for healing on the Sabbath, which however, as we said before, was not forbidden by the law (for themselves, too, in a manner, to do a work of healing, in that they would circumcise a man on the Sabbath). But with themselves they found no fault, when by their traditions and pharasaic law (of which I spake before) they were transgressing the commandments of God, and not having that which the law commands, i.e., love towards God.

"But that this is the first and greatest commandment, and the next that towards our neighbor, the Lord taught when he said that the whole law and the prophets hang on these commandments. Nor did ever he bring down any other commandment greater than this, but the same He renewed to his disciples, bidding them to love God with all their heart and all others as themselves. But had He come down from another father, never would He have adopted His first and chief commandment from the law, rather surely He would have tried to bring it down as somewhat greater from the perfect father, instead of using that which had been given by the God of the law.

"Paul says *love is the fulfilling of the law*, and that when other things are done away there abideth faith hope and charity, and that the greatest of these is charity, and that neither knowledge without love towards God avails anything, nor understanding of mysteries, nor faith, nor prophecy, but that all things are void and in vain without love; and that it is love which completes the perfect man. and that he who loves God is perfect both in this world and in the future. For we can never come to an end in our loving of God, but the more we shall have looked upon Him so much the more we love Him.

"Wherefore since in the law and in the gospel the first and greatest precept is to love the Lord our God with all our heart, and the next one like unto it, to love our neighbor as ourself, one and the same is shown to be the founder of the law and the gospel; that as the precep of a perfect life being the same in both testaments,

shewed their God to be the same, who while He laid down His precepts of detail as suited each of the two, did in both recommend the very same as the higher and chiefest, without which is no salvation. . . . . And these things He taught, not as contrary to the law, but as fulfilling the law, and rooting within us the means whereby the law maketh righteous. But that would have been contrary to the law if whatever the law had forbidden to be done, the same He had bidden his disciples to do. And the maxim of His in particular, to abstain not only from all things forbidden by the law, but also from the desire of the same, is not contrary, as we have said. Nor is it for one who would abolish the law, but rather who would fulfil, draw out and widen it. . . . . And therefore the Lord, in the place of saying "Thou shalt not commit adultery," commanded not even to desire; and in the place of "Thou shalt not kill," not even to be angry; and in place of paying tithes, to distribute all our goods to the poor, and to love not only our neighbors but also our enemies, and not only to be good at giving and imparting, but also to meet with free gifts those who take away what is our own. Thus, "To him (saith He) who would take away thy coat, spare him also thy cloak; and of him that taketh what is thine, ask it not again; and as ye would that men should do to you, do ye unto them; that ye may not be sad as persons unwilling to be imposed upon, but let us rejoice as though we had given willingly, rather bestowing a free favor on our neighbors than serving them by compulsion. And if any man compel thee to go a mile, go with him two more, that thou may not follow as a slave, but go before as a free man, not considering their badness by perfecting thine own goodness, conforming thyself to the Father, who maketh His sun to rise on the evil and good, and raineth on the just and the unjust.

"Now all these things, as we have said before, are the sayings of One not abolishing the law, but fulfilling it, and expanding it, and giving it wider scope in us. Bk. 4.

CHAP. XVI. "*And in building up man to that life, the Lord himself, by His own self, spake the words of the decalogue alike unto all, and so they abide equally with us, receiving extension and argumentation, but not abolition, by his coming in the flesh.*" Bk. 4.

Eusebius (Ecclesiastical Hist.), in speaking of Irenaeus and others, says:

Irenaeus, whose correct views of the sound faith have descended unto us in the works written by them as they received it from apostolic tradition. Bk. 4, c. 21

Clement of Alexandria, A. D. 194.

The Miscellanies.

It appears that the Valentinians seem to have objected to

ascribing joy and grief, which are human affections, to God. Clement replies:

"The divine nature cannot be described as it really is. The prophets have spoken to us, fettered as we are in the flesh, according to our ability to receive their sayings, the Lord accommodating Himself to human weakness, for our salvation. It is the will of God that he who obeys the commandments, and repents of His sins, shall be saved. We then rejoice on account of our salvation, and the Lord, speaking through the prophets, has appropriated to Himself our joy.

"Repentance, then, is an amendment through faith; for unless a man believes that to be sin in which he was before implicated, he will not change; and unless he believes that punishment hangs over the transgressor, and that salvation is the portion of him who lives agreeably to the commandments, he will not change. . . . . .

"The covenants, which are two in name, adapted to different ages and progress of the people of God, are one in power, both the old and the new being given by God through His Son."

The Instructor.

CHAP. XII. "We have the decalogue given by Moses, which indicating by an elementary principle, simple and of one kind, defines the designation of sins in a way conducive to salvation."

Bk. 3.

Tertullian (A. D. 200) on Adultery.

De Anima.

"It stands in the very forefront of the most holy law, among the primary counts of the celestial edict."

Origen (A. D. 200) against Celsus. Translated by Bellamy.

CHAP. IV. "When the law was written the second time on tables of stone, the Lord delivered them to Moses, to signify that the law which was defaced by the original apostacy should be re-impressed on the mind of men by the preaching of the gospel."

p. 51,

Again speaking, in chap. xv., he says:

"*Moses laws are diligently observed by an entire and populous nation, by whose means they have been diffused almost through the whole of the habitable world.*" p. 78.

The Recognitions of Clement (so called), A. D. 240.

CHAP. XXXV. "Meantime they came to Mount Sinai, and thence the law was given to them with voices and sights from heaven,

written in ten precepts, of which the first and greatest was that they should worship God alone." Bk. 1.

CHAP. LV. "On account of those, therefore, who by neglect of their own salvation, please the evil one, and those who by study of their own profit seek to please the good One, ten things have been prescribed as a test to this present age, according to the number of the ten plagues which were brought upon Egypt."

Bk. 3.

Novatian (A. D. 250) on Jewish Meats.

CHAP. III. "The law given to the children of Israel for this purpose, that they might profit by it, and return to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt, by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach us nothing new, but remind them of what had been obliterated—that righteousness in them, which had been put to sleep, might revive again, as it were, by the afflatus of the law, after the manner of fire [nearly extinguished]."

Apostolic Constitutions.

A Collection Formed during the Second, Third, and Fourth Centuries.

"Abstain therefore from all unlawful desires and injustice, for it is written in the law, 'Thou shalt not covet thy neighbor's wife, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors,' for all coveting of these things is from the evil one. For he that coveteth his neighbor's wife or his maid servant, is already in his mind an adulterer and a thief, and if he does not repent, is condemned by our Lord Jesus Christ, through whom glory be to God for ever, Amen. For He says, in the gospel, recapitulating and confirming and fulfilling the ten commandments of the law. 'It is written in the law, Thou shalt not commit adultery; but I say unto you (that is, I said in the law by Moses, but now I say unto you, myself), Whosoever shall look on his neighbor's wife to lust after her, hath committed adultery with her already in his heart.'" Bk. 1, sec. 1.

On the Character and Teaching of Bishops.

"Let him be patient and gentle in his admonitions, well instructed himself, meditating in and diligently studying the Lord's Books and reading them frequently, that so he may be able carefully to interpret the scriptures, expounding the gospel in correspondence with the prophets and the law. And let the exposition from the law and the prophets correspond with the gospel, for the Lord Jesus said, 'Search the scriptures, for they are they which testify of me.' But above all let him carefully distinguish between the original law and the addi-

tional precepts, and show which are the law for believers, and which the bonds for unbelievers, lest any should fall under those bonds."

Bk. 2, sec. 5.

On the Accusation and Treatment of Accusers.

. . . . . "But let them not be admitted to communion in prayer, and let them depart after reading the law and the prophets."

Sec. 5, par. 34.

"Have before your eyes the fear of God and always remember the ten commandments of God—to love the one and only Lord God with all thy strength; to give no heed to idols or any other things as being irrational creatures or dæmons." Bk. 2, sec. 4, par. 36.

"He gave a plain law to assist the law of nature, and such a one as is pure, saving and holy: in which His own name was inscribed, perfect, which is never to fail, being complete in ten commandments, unspotted, converting souls." Bk. 6, sec. 4, par. 19.

On the Two Ways: The Way of Life and the Way of Death.

"The first way, therefore, is that of life, and is this which the law does also appoint, To love the Lord thy God with all thy mind and with all thy soul, who is one and only God and there is no other, and to love thy neighbor as thyself . . . . . thou shalt confess thy sins unto the Lord thy God. . . . . this is the way of life in which may you be found through Jesus Christ our Lord."

Bk. 7., sec. 1.

"Almighty Eternal God, Lord of the whole world, the Creator and Governor of all things, who hast exhibited man as the ornament of the world, through Jesus Christ, and didst give him a law both naturally implanted and written, that he might live according to law as a rational creature. And when he had sinned thou gavest him Thy goodness as a pledge in order to his repentance. Look down upon these persons who have bended the neck of their souls and bodies to thee, for Thou desirest not the death of a sinner, but his repentance, that he may turn from his wicked way and live."

Sec. 9.

"He (Jesus) lived holily, and taught according to the law. He drove away sickness and every disease of men, and wrought signs and wonders among the people; and he was a partaker of meat and drink and sleep, who nourished all who stood in need of food, and fills every living creature with His goodness. 'He manifested His name to those who knew Him not.' He drove away ignorance, He revived piety, and fulfilled Thy will; He finished the work Thou gavest Him to do. And when He had set all these things right, He was seized by the hands of the ungodly—of the high priest, falsely so called—and by the disobedient people; by the betraying of him who was possessed of wickedness as with a confirmed disease. He

suffered many things for them, and endured all sorts of ignominy *by Thy permission.* . . . . . He who was by nature immortal died, and He that is the giver of life was buried, that He might loose those for whose sake He came from suffering and death, and might break the bonds of the devil and deliver mankind from his deceit." Par. 12.

These writers knew nothing of a gospel which abolished the law. One and all make the commandments the very foundation of all Christian belief, the rule of faith and action. The writer of the article "Decalogue," in Smith and Wage' Dictionary of Christian Biography, admits "that the commandments have long occupied a high place in the scheme of Christian teaching," but questions its antiquity in the apostolic fathers. The very authors he quotes ought to remove his doubts, and undoubtedly would have done so, but for his belief in "the modern gospel." This is what he says:

"That the ten commandments have long occupied a high place in the scheme of Christian teaching, cannot be denied; but has this been so from the foundation of Christianity? In the apostolic fathers there is little or nothing which bears directly on this question. The earliest evidence found is Pliny's celebrated letter, in which he asserts that the Christians of Bithynia used to bind themselves by a solemn oath to abstain from theft, robbery, adultery and perjury (ne furta, ne latrocinia ne adultrid committerent, ne fidem fallerent). Tertullian, in his apology (chap. ii.), quotes Pliny's letter in a way which make it almost certain that this 'Sacramentum' of the Bithynian Christians was based upon the commandments of the second table.

"In his treatise *Adversus Judaeos* (chap. ii.), this father speaks more plainly. He asks how one could suppose that God gave the law to one people only, and not to the whole human race. The principles of the decalogue had been given from the creation, the law of Moses was the latest and fullest edition of the original law (lex principalis). Also cf. *De Pudicitia*, chs. iv. and v.

"The testimony of Irenæus is still stronger. In the fourth book of his work, *Adversus Haereses*, the writings of Moses are called the words of Christ (chap. iii.). Certain chief commands are identical in the scriptures of both covenants (eminentiora et summa sine quibus, salvari non potest in utroque eadem suasit (chap. xxvi.). Moreover the decalogue differs from the rest of the law (chap. xxi). Its words are still in force, and contain natural and universal laws. The precepts of bondage were fit only for punishing and educating the Jewish people.

"Clemens Alexandrinus, in his Stromata (bk. vi., chap. xvi.) speaks of the decalogue as a pattern. He also discusses the commandments

in detail, and evidently looks upon them as permanently binding on Christians as well as Jews.

"Origen's opinions on the subject may be gathered from his eighth Homily on the Book of Exodus, where in treating of the first and second commandments, he points out that the first was addressed not merely to the Israelites, but also in a higher sense to all who, by forsaking sin, have escaped the bondage of their land of Egypt.

"If St. Augustine's views be asked, we may refer to his treatise *Contra Faustum* (bk. xv., chap. v. and vii.), where he maintains that the decalogue is hostile to the principles of Manichæans, and in proof of this, discusses the commandments one by one. Again in his treatise De Catechizandis rubius (chap. xxiii.) he asserts, "After the descent of the Holy Spirit the disciples, instead of finding the decalogue a burden, were able to keep it with a feeling of pleasure.

"The testimony of the *Apostolic Constitutions*, whatever be the exact date of the work, is most valuable, inasmuch as it entirely supports the views of the above named fathers. The decalogue is called (bk. vii. sec. 1) 'the way of life.'

"The Christian church, therefore, from the first century onwards has laid a special stress on the decalogue and has accepted and used it as a basis of moral teaching [W. J. J.]."

Whatever opinions we may have now about the ten commandments, one thing is conclusive, i. e., that the early fathers never made them as the basis of moral teaching, but "the way of life." What the writer means by *moral* teaching, it is impossible to know, as he has not defined it. And this brings us to our next subject of debate.

2. "*That the commandments contain civil, moral, and ceremonial precepts; that the moral precepts are binding, not because they are the laws of God, but because they are natural laws, binding upon all the human race alike.*"

This argument takes its rise at the reformation, at a time when it was almost universally believed that Sunday was the first day of the week and kept in honor of our Saviour's resurrection. Previous to the time of the reformation, this dividing up of the fourth commandment was unknown, the obvious reason being that the necessity had not arisen to formulate an apology for keeping Sunday as *the Sabbath*, for down to the twelfth century the Sunday was well-known to be the identical seventh day of the week and consequently the Sabbath. However, during the dark ages that followed, the identity of the seventh day with the Sunday was lost, or nearly so, and at the council of Trent, all those who took part in that council, and in the discussions that have followed, even down to our own days, have believed that Sunday is the first day, hence the necessity

on the part of all Christian sects alike (except those who keep Saturday), to divide the fourth commandment into civil, moral and cerimonial precepts; and to show the unanimity there exists among Christian bodies of the most opposite religious beliefs, upon this question, we quote the following, in addition to those who have been cited in this chapter. Dr. Cumming (Presbyterian), in reply to Mr. French (Roman Catholic), said:

"You recollect, in the course of my learned antagonist's remarks, he stated that we were dependent on tradition wholly for the change of the Sabbath from the seventh day of the week to the first day of the week. Now I beg, in the first place, to remind my antagonist that Cardinal Ballarmine sees proved in scripture that the Jewish Sabbath is not binding upon Christians, and the Epistle to the Collossians is confirmatory of the Cardinal's view, as several other places. Let me add that our Lord appeared frequently on the first day of the week to His disciples, thereby consecrating it to solemn services. And the Apostle Paul, who said he was 'taught nothing by man, but by the revelation of Christ,' regarded the first day of the week as the Lord's day, and spake of Christians assembling on it for worship as a usual thing. And then in the book of Revelation or the Apocalypse, John speaks of the Lord's day as the Christian Sabbath—'I was in the Spirit on the Lord's day;' and the whole of the word of God, did time permit, presents invincible evidence that the Christian Sabbath is the first day of the week. Besides history, which we respect and revere, while we repudiate all effort to make it a part of the rule of faith, and distinguish it in all respects from the 'old wives' fables' of Roman tradition, record the fact that the first day of the week was the Christian Sabbath. History with its thousand tongues, and revelation, with one, proclaims this truth.

"In the next place, remember, the moral of the fourth commandment is that a seventh portion of your time shall be given to the service and worship of Jehovah; and the ceremonial, that is the seventh portion, is on the seventh day of the week. To prove that the moral is the main thing, let it be born in mind that it alone is everywhere the same, while the ceremonial is mutable by country, climate and distance. It will be found that the Jews in London and the Jews in New South Wales do not observe the Sabbath on the seventh day. Our first day is not the first of the antipodes. Now moral law is immutable, ceremonial is not so. It is therefore evident that the Christian Church retains the moral, while the ceremonial, from sufficient authority, has been altered, so that you will observe there cannot be a moral obligation to keep the seventh day, because of the differences arising from latitude and longitude, while the moral part of the fourth commandment will endure as the sun, the same from the commencement to the close of creation; but *precedent* the most

obvious and precept the most sacred warrant believers in observing the Sabbath of the gospel on the first day of the week."

p. 471

Dr. Cumming's view herein expressed is not simply *his* own individual view of the case, but that of the church to which he belongs, for the Presbyterian church of Scotland in her Confession of Faith, says:

The Confession of Faith of the Church of Scotland.

CHAP. XXI. "As it is the law of nature that in general a due proportion of our time be set apart for the worship of God; so in His word, by a positive moral and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him, which from the beginning of the world to the resurrection was the last day of the week, and from the resurrection of Christ was changed into the the first day of the week, which in scripture is called Lord's day, and is to be continued to the end of the world as the Christian Sabbath. The Sabbath then is to be kept holy unto to the Lord, when men, after due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations, but also are to take up the whole time in public and private exercises of His worship, and in the duties of necessity and mercy."

Sec. 7, 8.

These views are embodied in the Larger Catechism, under the head of the "Fourth Commandment," and under the same head in the Shorter Catechism. "The Confession of Faith" was incorporated with the statute law of Scotland in 1567. It was also adopted by the Westminster Assembly of divines, called together by Parliament in the year 1643, approved of by the Assembly at Edinburgh 1647, and being ratified by act of Parliament 1649, became the avowed "Confession of Faith" of the Church of Scotland. (Stewart's Compendium of the Laws of Scotland.)

The same view is taken by the Church of England, for in the Homily (A. D, 1562), "Of the place and time of Prayer," we have it thus stated:

"As concerning the time which the Almighty hath appointed his people to assemble together solemnly, it doth appear by the fourth commandment of God; 'Remember,' saith God, 'that thou keep holy the Sabbath day' . . . . . And albeit this commandment of God doth not bind Christian people so straitly to observe and keep the other ceremonies of the Sabbath day as it was given unto the Jews, as touching the forebearing of work and labor in time of

great necessity, and as touching the precise keeping of the seventh day, after the manner of the Jews; for we keep now the first day, which is our Sunday, and make that our Sabbath, that is, our day of rest, in honor of our Saviour Christ, who as upon that day rose from death, conquering the same most triumphantly. Yet notwithstanding, whatsoever is found in the commandment appertaining to the law of nature, as a thing most godly, most just, and needful for the setting forth of God's glory, it ought to be retained and kept by all good Christian people." . . . . .

The Articles of the Church of England.

"Of the Homilies," in the Common Book of Prayer, we read:

"ART. XXXV. "The Second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which was set forth in the time of Edward the Sixth, and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded by the people."

In a work entitled "The Bible and the Sabbath Question," by Charles Hill, Secretary of the Lord's Day Rest Association, Bedford Row, W. C., London, Eng. (1876), the writer takes the same view.

"At Sinai the observance of the Sabbath was re-enjoined. God, amid thunders and lightenings (Exod. xx. 18.), spake to the vast assembly at the base of the mount. They heard Him utter the words, 'Remember the Sabbath day to keep it holy.' (Exod. xx. 8.) This is the whole of the *moral* part of the commandment, the remainder is explanatory and positive. The Word, remember, proves that the Sabbath was an old institution revived. In the house of bondage the Sabbath had almost been forgotten. The people were to forget it no more. Remember the *rest* day to keep it holy; 'six days shalt thou labor and do all thy work.' I have given you six days for the performance of your ordinary toil; I reserve to myself the seventh day. Even the stranger within the gates was to keep holy the Sabbath day. (Exod. xx. 10.) The stranger was not allowed to participate in the other rites and ceremonies of the Jews, but the Sabbath, which was 'made for man,' he was bound to observe. 'For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore (or for this reason) the Lord blessed the seventh day and hallowed it.' Exod. xx. 11.

"Observe here particularly the command is to keep the *Sabbath or rest day*, not the *seventh* day. The one grand idea of the command is that a seventh portion of time should be devoted to holy rest. The seventh day in order of time as only one of the accidents of the law.

"The fourth commandment is one of a code of moral laws audibly

delivered by God (Ex. xx. 3-17.) in the presence of about 3,000,000 persons, at Mount Sinai. These laws were twice written by God on tables of stone (Exod. xxxii. 16, and xxxiv. 1-28.), and the latter tables were deposited in the ark. (Exod. xxv. 16.) Their being written on *stone* was a sign of their perpetuity. All *moral* laws are of a perpetual obligation. They are essential to the happiness and well being of society.

"God's commands may be divided into two classes:

"I. Moral laws. II. Positive laws.

"*Moral* laws are commanded because they are right in themselves: we clearly see the reason and necessity. Reason teaches that murder, theft, adultery, lying, etc., are offences which are essentially wrong, and that the commands against these offences are essentially right and obligatory on all mankind throughout all time. Reason also teaches us that there is a God, and that a portion of our time ought to be devoted to the service of that God.

"*Positive laws* are those which are right because they are commanded. They depend upon the will of God, and are obligatory only so long as He pleases. Circumcision, and the offering of sacrifices were positive precepts. Baptism, the Lord's Supper, and the *seventh portion of time* to be specially devoted to God's service, are positive precepts, right because God commands them, right until He abrogates or alters them.

"The fourth commandment is partly *moral* and partly *positive*.

"The *holy rest* is moral, and of perpetual obligation, for reason and the light of nature teach that a part of our time ought to be given to the worship of God, the giver of all our time. The command is positive in the proportion of the time so to be devoted to God and kept holy. From the creation God appointed that a seventh portion of time should be devoted to sacred purposes. He might have appointed every third, fifth, or eighth day, and it would have been binding. Once only by divine authority has the day for holy rest been changed from the seventh to the first day of the week, to celebrate the greatest event the world ever saw; but the duty of consecrating a seventh portion of time—one day in seven—remains as it was in the beginning.

"The moral laws of the ten commandments are the standards of right and wrong. By them we see our own depravity, by our utter inability to keep them we see our need of salvation through Christ, who perfectly obeyed the laws for us. They are the roots from which all piety, all morality, all happiness grows. Destroy them, and you destroy the foundations of civilization. Without the observance of the moral laws, the empires of the world would be shattered in to a million fragments, and the glory of the human species would rapidly fade away. The ten commandments stand or fall together. If one is binding, so is the other. They are God's laws, and shall

mortal man dare to alter them. All of them are essential to mans' happiness and God's glory; and He who gave them alone has the power to alter them in any particular." pp. 19-22.

The work of Nicholas Bownde D. D., entitled "The True Doctrine of the Sabbath," etc., etc. (London 1606), did more than any other work ever written to prove that *a seventh day* was binding instead of *the seventh day*. It was a reply to the Seventh Day Baptists, who kept the Saturday for their Sabbath.

In the extracts we have given we are not left in any doubt about the meaning we are to attach to the word *moral:* with them all it is a natural law, binding alike on all the human race. Therefore we are brought face to face with the proposition, Do the laws of nature teach us to observe a seventh portion of time to worship God?

Now to have answered that question intelligently in the affirmative, the supporters of this theory ought to have furnished us with evidence to prove beyond the possibility of doubt that it has been, and still is, and ever will be the universal custom among the human race, in all parts of the earth, to observe a seventh day as a day of rest and worship, as a natural law of their existence, and without the observance of which they could not exist.

Never was there a greater error propounded, and the marvel is that it lives and thrives in this nineteenth century. But let us revert to our authorities and examine their evidence.

The Roman "Catechismus ad Pariochos" (quoted on p. 112, par. 5), says:

"But this commandment agrees not with the others on any rite or ceremony, except in so far as it has anything in it which pertains to manners and the law of nature; for the worship of God and religion, which is expressed in the commandment, corresponds with that in nature, which prompts us to employ a few hours in matters relating to the worship of God. The heathen do this, and it is as natural in man as to devote some time to eating and drinking, to rest, to sleep, and such like."

Does nature prompt the heathen to employ a few hours in the worship of God? Let us see.

H. M. Stanley's "Darkest Africa." Vol. II.

CHAP. XXIII. "No traces of any religion can be found among the Wabuma. These people having no literature, and undisturbed by the advent of superior influences among them, have only learned what has been communicated to them by their parents, who have re-

ceived from their progenitors such few funcitons and customs as were necessary for existence and preservation of their particular tribal distinctions. Thus the unlettered tribes of the long unknown regions are discovered to be practicing such customs, habits and precepts as must have distinguished the ancestors of the founders of the pyramids in the dark, pre-historic ages of Egypt." p. 368.

I have spent five years of my life among the Indians of British Columbia, and have come in contact with the tribes from Alaska to San Francisco. I have seen them in a state of nature, but I have never seen one observing this *law of nature* in setting apart the (or a) seventh day for the worship of God. In fact, they have not the slightest idea of a God, for like the Wahumas of Africa, they have no literature, consequently they have preserved no history. The water tribes can make a canoe and roughly carve a totem pole. This is the extent of their arts. So far as any knowledge about the the sun, moon and stars set in the heaven for signs and for seasons, their mind is a perfect blank. When I questioned an old Indian whom I had known for some time about the sun, all I could get out of him was, "that he would sell me the sun for a dollar," his meaning being that he would be willing to work for me cutting up firewood until dark or sundown. Beyond this I could get no information as to what he thought the sun was. He had never heard an opinion expressed by any of his tribe, and was mentally incapable of forming an opinion, and was astounded at my asking such a question. Then I questioned him about the time they went salmon fishing. He said, "When the snow melts from yonder mountains the salmon begin to run, and then we go fishing, and when the berries are ripe why, of course, we gather them. And we catch enough salmon and gather enough berries to last until the salmon run again." When asked his age, again he was puzzled; but so far as married duties were concerned, why he had performed them faithfully to every woman in his tribe, and other tribes besides, where the opportunity occurred,

Whether these tribes ever had the knowledge of a God is a question. The only link I could find (from which could be inferred they had the knowledge), was the reference they made to the weather. When it was windy and rough they would say, "He is awake and angry," and when it was calm they would say, "He is asleep." There is a belief among them that they live after death in a sort of spirit world; but this is due to their dreams, for when they dream of one of their departed, they think he is in want of something, and so they

burn whatever they think it is. At the death, everything is burnt that belongs to him, canoe, fishing-tackle, blankets, etc., etc., the idea being that he will require them where he is gone. These tribes know nothing of the week, month or year, but by contact with the whites, and where there has been no contact, their mind is a perfect blank; and what we have said of these Indians is true of the millions and millions of heathen, from the pre-historic age down to our own time. Can we find any trace of a natural law among the millions of China, India and Japan which prompts men to set apart a seventh portion of time for the worship of God? Can we find it amongst the most polished nations of antiquity — Egypt, Assyria, Persia, Media, Babylon, Greece, or Ancient Rome? The division of time into weeks of seven days, was quite unknown to these ancient nations, and the nations of to-day that have a knowledge of this division, it is by virtue of their contact with the ten commandments as the divine and positive law of God. Mr. Dixon (The Holy Land. Vol. II., p. 115) writes thus:

"Among the many marks which stamped the Jews as a peculiar people, Sabbath observance was perhaps the one mark most distinctive and conspicuous. A Greek had his religious feast, a Syrian his gathering in the temple, an Egyptian his sacrifices and his prayers; but no other people in the world had a seventh day of peculiar sanctity, as God's day on which no man would labour for the things that perish. The Greeks knew no Sabbath, the Philistine never ceased from his plough, the Sidonian from his ship. In Tiberias, in Ptolemais, one day was like another. A division of time into weeks was unknown in Athens, and became known in Rome only when the legions, learning it from the people of Alexandria, carried it westward from the Nile."

Again, if the observance of a seventh day is natural or moral law, where is the necessity for God's covenant with the Hebraic race, "to do and teach the ten commandments? None whatever, for if the Sabbath observance is a natural law, then man in his state of nature is in possession of it; but we know that "men by nature knows not God" (at least, this is what the apostle Paul tell us), and, admitting this, it follows that it is an impossibility to observe a day and set it apart to worship a something of which we have no knowledge.

The natural law is that law which our nature gives to our actions which contribute to our existence and the perpetuity of the race, and thus they are inate. Self-preservation is inate, and it is the first law of nature; and so by a natural law we, in common with all

animated life, become our own protectors, and guardians of our own offspring. We eat, drink and sleep because it is natural to all life so to do, and when we reach manhood and womanhood we propagate our species in obedience to an inate law which nature gives to our actions. But where is the inate law of nature teaching us to observe a seventh day. It is the wildest assertion ever made, and without an element of truth in it.

Having shown that the Sabbatic law is not a natural or moral law and therefore not binding upon us on these grounds, it follows that if the Sabbatic law *is binding, it is because it is the positive law of God, and will ever remain so until He who enacted it shall have set it aside.* And this positive command insists upon us ever "to remember the Sabbath day to keep it holy. Six days shalt thou work, and do all that thou hast to do, but the SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, in it (the seventh day, and not the first), thou shalt do no manner of work," etc., etc.

Now this being a positive law, we cannot divide it up into civil, moral, and ceremonial precepts, selecting for our obedience what these writers have been pleased to call the "moral part of the law," (i. e., *a* seventh day), and overthrowing the ceremonial part of it (i. e., THE seventh day), divide this commandment just as you please. The whole, and not a part, is binding, because it is the positive law of God. From this there can be no appeal; and what we have said of the fourth command, applies equally to all the commandments.

The great mistake that this class of writers make, is in assuming that the ten commandments are moral laws, and therefore natural: and as natural, binding alike upon the human race. Abolish the ten commandments, they say, and we still have the moral precepts of them existing in the natural law; therefore, while we abolish the laws of God, the ten commandments, we can never abolish the natural laws. They are inate, and are a sufficient guide of life.

Let us see what this means. Let us admit for argument sake that the ten commandments are abolished, and that we are governed by moral laws. What moral or natural law forbids adultery? None whatever. In fact, natural law urges us to commit such acts, and there can be no sin against the laws of nature, if both parties are willing and physically pure. And, further, if nature in both parties assert its rightful claim, it would be a sin against nature not to satisfy those claims. The positive law of God comes in and says "Thou

shalt not commit adultery." The natural law says, We know nothing about adultery in our state of nature; we are governed by natural laws. When and wherever nature asserts its claim, we satisfy that claim, and in doing so we obey the law of nature, and if we did not respond, we should be sinning against our natural laws."

The atheist who seeks to overthrow the laws of God, takes up this latter argument, and preaches free love or free lust; and if the ten commandments have been abrogated, his position is unassailable, for in this case there can be no such thing as adultery or fornication. But our atheistical friend does not stop here. He sees in the two laws a flat contradiction, one his law of nature prompting him to do, the other commanding him not to do; and so he comes to the conclusion that the God of revelation is not the God of nature, if there be a God, and so he antagonises all ideas of a ruling Governor of the universe.

The laws of God do not contradict the laws of nature. The God of nature, who implanted that law, which was for the specific purpose of perpetuating our species, is the God of revelation; and why he gave us those ten commandments was to instruct us how best we can fulfil our mission in that respect, having in view the highest attainment of human happiness. Select your choice; love and cherish her, as she is a part of yourself: "the twain has become one," and you will find it simply impossible for all the pretty women in the world to alienate your love and affection. In your "heart of hearts" there is only one good and true woman in the wide world, and you possess her; and you feel that you would not for all the world make any other your sleeping partner. And when the firstborn presents him- or herself, why then there is only one pretty baby in the wide wide world, and you are the proud possessor and father of it.

Here you have the philosophy of human life solved, the attainment of human happiness, the law of nature following as the law of revelation directs, and we see that the result is crowned with the highest success, for the very summit and perfection of human happiness has been attained. There is no contradiction here; the God of nature is the God of revelation. In the former He is the Creator and implanter, in the latter He is the instructor, director and preserver. His relation being that of the Father instructing and exercising his parental care over His creation.

Let us take the command, "Thou shalt do no murder," which Whateley says (see page 111), is a moral command which inculcates a

universal obligation, because it is a natural law. "We do not," he says, "obey this law because Moses, Mahomet or Solon enjoined it, for no part of the Koran or the law of Moses is binding on Christians, since their conduct is not determined by the Koran, but by the nature of the case."

I admit that we are not bound by the Koran, neither are we bound by any moral or natural law forbidding us to murder, for nature nowhere suggest to us that it is wrong to commit murder, but just the reverse. The Chinese have a saying which fitly describes the law of nature, "The big fish eat little fish, and the little fish eat mud."

Mr. Stead, in commenting on the death of Professor Tyndall, in the Review of Reviews (Jan. 15th, 1894, p. 12), says:

"The year of the professor's death is the year of the Romanes Lectures on Ethics and Evolution, in which Professor Huxley confessed that the formula of the survival of the fittest 'through the struggle for existence,' supplied no adequate guidance for the moral life; that the 'gladiatorial theory of existence' must be repudiated, and that the ethical progress lay not in complying with, but in combatting the 'cosmic process.'"

"Similarly, in the concluding volume just referred to, Mr. Herbert Spencer frankly admits that for the scientific treatment of negative and positive beneficence, "the doctrine of evolution has not furnished guidance to the extent I had hoped." When he comes to deal with the highest moral life of man—with that order of existence which, according to his system, forms the summit of the as yet known evolution of the universe—he finds his doctrine of evolution proving an insufficient guide. These utterances of the chief philosophers and of the chief popular expositors of the evolutionary school, combined with the death of its brilliant and oratorical fighting man, to make 1873 a memorable year in the history of evolution."

"What ought I to do?" and "What is my duty?" are problems which have engaged the attention of philosophers of every age. The problem has never been solved, and never can be, and the discussion is still on, and ever will be until the ten commandments and the sermon on the mount are accepted as the standard and rule of our faith and action. Accept this, the problem is for ever solved. Let us beware of the sophisticated arguments, from whatever source they may come, that would dethrone the ten commandments, and enshrine in their place the moral philosophy or natural laws. Let us contrast the teaching of the ancient philosophers and their moral

philosophies with the ten commandments, and then see if we shall be the gainers by the exchange.

"Philo Judeaus. Vol. III. A treatise on those special laws which are referable to two commandments in the decalogue, the sixth and seventh, against adulterers and all lewd persons, and against murderers and all violence.

CHAP. III. "Moreover the law has laid down other admirable regulations with regard to carnal conversations, for it commands men not only to abstain from the wives of others, but also from certain relations with whom it is not lawful to cohabit; therefore Moses, detesting and loathing the customs of the Persians, repudiates them as the greatest possible impiety, for the magistrates of the Persians marry even their own mothers, and consider the offspring of such marriages the most noble of men, and as it is said, they think them worthy of the highest sovereign authority. And yet what can be a more flagitious act of impiety than to defile the bed of one's father, after he is dead, which it would be rather to preserve untouched, as sacred; and to feel no respect either for old age or for one's mother, and for the same man to be both the son and the husband of the same woman, and again for the same woman to be both mother and wife of the same man, and for the children of the two to be the brothers of their father and the grandsons of their mother, and for that same woman to be both mother and grandmother of those children whom she has brought forth, and for the man to be at the same time both the father and the uterine brother of those whom he has begotten. These enormities formerly took place among the Greeks, in the case of Œdipus, the son of Laius."

CHAP. IV. "The Athenian lawgiver, Solon, permitted men to marry their sisters by the same father, but forbade them to marry those by the same mother. But the lawgiver of the Lacedæmonians, on the other hand, allowed of marriages between brothers and sisters by the same mother, but forbade those between the brothers and sisters by the same father; while the lawgiver of the Egyptians, ridiculing the cautious timidity of the others, as if they had established imperfect ordinances, gave the reins to lasciviousness, supplying in great abundance that most incurable evil of intemperance, both to soul and body, and permitting men fearlessly and with impunity to marry all their sisters, whether by both parents or by one, or by either, whether father or mother, and that too not only if younger than, but even when older than, or of the same age as themselves; for twins are very often born, which nature, indeed at their very birth, has disserved and separated, but which incontinence and love of pleasure has invited to an association which ought never to be entered into." p. 309.

Hesiod of old, contrasting the brute creation with man, says, "They devour one another because they have no right or law among

them." The prophet (Hab. i. 14) says, however, "Men are as the fishes of the sea; as creeping things that have no ruler over them." Cicero (Tusc. 1) says, "That the common consent of all nations in anything, is to be thought the law of nature." And Aristotle also (Rhetoric lib. 1, c. 14), calls it "a common law" unwritten, pertaining to all; and adds, "That which is common is according to nature, for there is something which all men think, and this is common right or justice by nature, although there should be neither society or compact between them," and he quotes Empedocles, who says, "that it is not that which is just to some and unjust to others; but that which is right amongst all, spread out with immense right by the broad ruling sky."

Now all this reads very beautiful, but what were those laws that were natural and of universal force? When we examine the teaching of the various schools of philosophers, we are in a maze. Some maintained that incest and sodomy was lawful, and this view was supported by the magi and some of the most learned Greeks, as Zeno and Chrysippus.

It was the judgment of Theodorus, that neither theft or adultery, nor sacrilege, had anything evil or filthy in them, in their own nature, so that a wise man ought to have respect to them, according to circumstances and occasions. Plato's promiscuous use of wives was actually confirmed by a law of Sparta. And Archelaus was of opinion that nothing was just or unjust, good or evil, but by virtue of some arbitrary law, and he is supported by Aristippus and Cannreades. And Plato, speaking of the conflicting ideas there existed about the nature and limits of good and evil, virtue and vice, honest and filthy, and just and unjust, which they could never determine, says, "that if any one name either silver or iron, all men immediately understand what is intended; but if they speak of that which is just and good, presently we are at variance with others and among ourselves."

And so there were no less than 288 sects of philosophers, so St. Augustine tells us (City of God, book xix), quoting Verro the historian as authority. However, there is certainly one law of nature which we must all subscribe to, whether we like it or not. That law of nature which Brennus, the terror of Europe, insisted should be obeyed, i. e., that the weaker should obey the stronger. And the commander of the Gauls, who besieged the Roman capital, when he agreed to depart on their giving him a certain weight of gold, threw

his sword into the scale against it, giving no other reason for what he did but "woe to the conquered!"

As for moral philosophy ruling the world, why such a thing does not exist, for no one can define it. It is a misnomer, and the more one pursues it, the thicker the darkness becomes. Just take, as an example, Paley's theory of morals. He defines virtue as "the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness." According to this theory, as has been pointed out, that every act instigated solely by the prompting of generosity or benevolence must be a vice, and Moses, Joshua, and the Children of Israel never did a good act in all their lives. Impossible, for their acts certainly were not prompted "for the sake of everlasting happiness," for they knew nothing about the future life—heaven or hell. This was a later revelation, through the prophets.

The systems of ethics which have been termed *inductive*, *utilitarian* or *selfish*, and *intuitive*, *independent*, or *sentimental*, cannot determine the question: What I ought to do? or, What is my duty? What is vice in one country is considered virtue in another; and when we hear of the most frightful atrocities and murders our feelings are entirely governed by the circumstances. During the Franco-Prussian war, at the capture of Sedan, when thousands were hurled into eternity, as soon as the news reached Berlin, the entire nation were in ecstacies of joy, the cathedrals and churches were thronged, bells pealing, chroisters singing,

> "Praise God from whom all blessings flow,
> Ten thousand Frenchmen sent below;
> Praise Him above, ye heavenly host,
> We've captured Sedan by the Holy Ghost."

But what about the poor Frenchmen? Did they join in the chorus? Abolish the ten commandments, and this thing will go on for ever. On the other hand, do and teach them, what we Anglo-Israelites have promised to do, and all wars will forever cease, for the simple reason that men will no longer be governed by natural, or what they think is natural, or moral law, but by the positive law of God, which forbids murder (sixth command).

And now we will notice the arguments of our atheistical friends who want to abolish the laws—those who simply view them as of human origin, brought into existence simply by the force of circumstances, good for the time when they were promulgated, but obsolete now. Adopt, they say, the golden rule, which was the rule of action

before Christ, and there will be no necessity for a God or devil, heaven or hell. Get rid of these superstitions, and the zenith of human happiness will be attained. The golden rule by Jesus Christ, in His Sermon on the mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets," Matt. vii. 12. "And as ye would that men should do to you, do ye also to them likewise." Luke vi. 31.

Now I hold, if every man on God's earth lived up to the golden rule as his rule of life and action, it would not usher in the realization of the wild dreams of our atheistical friends. The golden rule by itself is useless and worthless and utterly impracticable for universal application. It is all right in its place, but worthless out of its place. Let us examine this.

When travelling in British Columbia, in search of a location for a temperance colony, we had to do a great deal of canoeing, in order to reach those parts of the country we wanted to explore. One evening in June we camped at the mouth of a small river near Cape Scott, the northern end of Vancouver Island, on its eastern side. The Indians had erected a split-boarded cedar hut, which they used in the salmon fishing season, and being uninhabited we took up our quarters there for the night. We had a large fire in the centre, and was just about to retire, when a number of Indians and Indian women came into the hut. They had come from the western side of Vancouver Island, rounded Cape Scott, and intended to put up for the night in the hut. The chief gave me a piece of paper to read, and it ran as follows, written in black lead pencil:

"The bearer of this is the chief of the Kwatsino Sound Indians, West Coast, and I have found him not very honest."

This note was signed by Dr. G. M. Dawson, of the Canadian Geological Survey. I handed it to my guide, Mr. West Huson, a white man, who had been a trader among the Indians. He assured me, however, that Professor Dawson had made a mistake; but I noticed that he took precious good care of our camping kit, all the same.

Seating myself by the fire, I was soon surrounded by some of the ladies of the party—they were the Amazons of Vancouver Island. Painted faces, red and black, not applied with the brush of the artist, but with the hands. They were clothed in Indian blankets, and were pressing so close to me that I thought they were overstepping the bounds of decency.

I said to my guide, "What is the meaning of all this?"

"Oh," he said, "they are only making love to you, Mr. Spencer. They are like the birds of the air, they have no idea of anything wrong." It was a question of love at first sight.

Now these Indian women were living the golden rule also, "And as ye would that men should do to you, do ye also to them likewise," had been their rule of life from the time natural law asserted its claims; and among that tribe of Indians, the golden rule was the only rule that ruled their life and action; and, as a consequence, the practice of the golden rule among them was free love, pure and simple. In my case, why I could not accede to their requests, was because the golden rule was embodied in the sermon on the mount, and that sermon being Christ's commentary on the ten commandments, I had to accept the whole as my rule of life, and not a part, and as God forbid's adultery, and Christ insists that the licentious look at a woman is adultery, I had to rule my life and actions accordingly.

But our atheistical friends who overthrow the ten commandments and the sermon on the mount, and simply take the golden rule as their rule of life and action, could not logically have resisted the claim of these ladies. So polished a gentleman, for instance, as Colonel Ingersoll, who rejects the ten commandments, could not possibly have been so ungentlemanly as not to reciprocate these loving overtures. He could plead no possible excuse, except physical infirmity; and being a gentleman, honest in his convictions, and ever putting into practice what he preaches, he would have accommodated the Indian ladies. Not to have done so, would have forever shattered his "golden rule," and this he could not do, for he is a gentleman of integrity and uprightness; his word is his bond.

Although Indians, with no knowledge of the ten commandments, adopt the golden rule among themselves, and like the birds of the air mate for procreative purposes, yet when the white man rules his life with the same golden rule (rejecting the commandments), and responds to the overtures of these Indian women, it is not to mate like the birds of the air, neither is it a question of free love, but for the gratification of sensual passions. Thus we see that while the golden rule may be the rule of life and action of two different races, yet it is perfectly useless when the customs of those races are not the same.

CHAPTER XIII.

HOW THE JEWS, SEVENTH-DAY BAPTIST, AND SEVENTH-DAY ADVENTISTS CAME TO OBSERVE THE SIXTH DAY AS THEIR SABBATH.

When I first became interested in the Sabbath question, I wrote to the Rev. W. Mead Jones, then pastor of the Seventh-day Baptist church, Goodman's Fields, London, England, for information and evidence, which would prove that Saturday, the day he kept, was the seventh day of the week. The Rev. gentleman in his courteous reply, reminded me of the fact that the Jews kept Saturday as the Sabbath all over the world. This I admitted, but what I wanted was evidence to prove that the Jews had always kept the same day, i. e. Saturday as their Sabbath. My Reverend friend assured me that they never kept any other day, and to prove this, he sent me on his "Table of Days" showing the unchanged order of the days of the week, in various languages, "Sabbath Memorial," July, 1875, p. 12. This Table did not satisfy me, for I found in every ancient language where the days of the week were numbered, that Monday was the first day, e. g. Russian *Ponedielnik*, i.e., first, our Monday; *Vtornik* i. e., second, our Tuesday, *Srieda*, i. e., middle, our Wednesday; *Chetvictok*, i.e., fourth our Thursday; *Piatok*, i. e., fifth, our Friday; *Soobbota*, i.e., Sabbath, our Saturday; *Voskriesenye*, i.e., Resurrection, our Sunday. This arrangement struck us as being very singular—i.e., Monday first day, Wednesday middle day, Sabbath sixth day, Resurrection seventh day. My friend's contention was that the name Sabbath identified that day as the seventh. If so, I said, why should it be the *sixth* in the order and not the seventh? My friend never answered my query. Shortly afterwards he kindly forwarded to me a "Table of days" of the week in all the European languages, prepared by H. I. H. Prince Louis Bonaparte, by my friend, Mr. Jones' request for the "Sabbath Memorial." This table of days was published July 1880, p. 189. In this we have the names of the days of the week in 52 languages. Upon a careful examination of this chart I likewise found the same arrangement, e. g., the Lettish (Baltic Russia) the last given in the table, Prince Louis gives *sesdina*, the Lettish name for Saturday and then gives us its etymological meaning, i.e. *sixth day* (*of work*), and yet he places it in the Sabbath column. No. 11, Vogul (Russia) *chorit chotel*, the name

for our Saturday, and then gives us its etymological meaning and translates it "sixth day of work," and likewise places this in the Sabbath or seventh day column, and informs us, on page 191, that "this name excludes all idea of holiness from it." No. 29, old High German *sunnun abanđ*, the name for Saturday, he translates Sun(day) eve, and places it in the seventh day column, and Sunnan dag in the first day column. In this case he has separated the eve from the day to which it belongs and made two days out of one day, i.e. Sunday. Now it is clear that if Saturday was the day on which the eve of Sunday did fall, then the day that follows the eve must be the same day, *night and day*—following the old High German style. This "Table of days" was sent on to me by my friend to convince me that Saturday is the Sabbath. H. I. H. Prince Louis was a Roman Catholic, and by the way, he or any one else perhaps is none the worse for that, accepting the teaching of his church has beyond question, tried to make it appear that Sunday is the first day and Saturday the seventh. In the Planetary order, or the arrangement of the seven Saxon gods, there was nothing in the names themselves to determine which was the first or last in the weekly cycle, and so he places Sunday as the first day. However, when he comes to the languages where the days of the week are numbered, he is confronted with the fact that, in every case (excepting one i. e. the Portuguese) Monday is the first day e. g. Morduin, (Russia); Old Slave, (Bulgaria); Russian, (Russia); Illyrian, (Servia); New Slovenian, (Illyria, in Austria); Bulgarian, (Bulgaria); Polish, (Poland); Bohemian, (Bohemia); Lusatian, (Saxony); Polabic, (Borders of the Elbe); Lithuanian, (Prussian Lithuania); Prussian, (Prussia); Lettish, (Baltic Russia). In all these languages Monday is the first day and strange to say the Sabbath is the name for Saturday the sixth day of the week and Wednesday is called the "Middle day" *Sreda, Srieda, Sereda, Sreda, Srjeda, Sjroda, Streda.*

This chart which was prepared to show that Sunday was the first day and Saturday the Seventh day, proves conclusively that Monday was the first day, that Wednesday was the third or Middle day and that the Sabbath was the sixth day.

This chart was sent to me by my friend Mr. Jones without any explanation whatever touching the matter. This chart has since been enlarged and contains the names of the days of the week in 160 languages and dialects. The author however has failed to prove that Sunday is the first day of the week. I must admit that there

was some weight in my friend's argument i. e. that the Jews kept the Saturday as their Sabbath throughout the world, and if the Saturday-Sabbath is not the Sabbath, when did they lose a day?

These are pertinent questions, we admit, but their solution is not necessary to determine the point at issue. We claim that in Chap XII we have proved that Sunday is the seventh day, and in Chap X. that Saturday is not the Seventh-day-Sabbath which God sanctified.

If our bretheren the Jews, the Seventh-day-Baptist or Seventh-day-Adventists demur, they must set aside the evidence we have produced *if they can*. Until they can do this, we claim, and rightly so, that they are keeping the wrong day for the Sabbath, although they impute this wrong doing to us. But in order to put the question beyond doubt we will solve the problem raised by these "Table of days", i. e. Monday the first day, Wednesday the third or middle day, Sabbath the sixth day. The following extract is from a Roman Catholic Dictionary:

"Sunday used to be reckoned from evening to evening i. e. the sanctification of the day began on Saturday and ended on Sunday evening. 'It was' says Thomassin 'about the eleventh or twelfth century that after the abolition of public vigils, people begun the celebration of Sundays and feasts on the morning of the same day". He quotes Gratian ('De Consec. d 3. c. 1.') Gregory IX. ('Extra 'de Feriis, c. 1. 2), who recognizes the old custom; Alexander III. (ib.) who speaks of both customs as existing in his time; and Hartho. Bishop of Basle in his Capitulary (cap. 8) who says simply that Sunday lasts 'a mane ad usque vesperiam' . . . . The word Sabbath is kept in the Greek and in the Latin of the church to denote Saturday — a day which is not sacred among Christians. In commemoration of Christ's resurrection the church observes Sunday."—
Addis & Arnold's Catholic Dic. Art. Sunday.

"Jerome Ep. CIX" and "Adv. Vigilant." defends the custom (of Vigils) against Vigilantius, admitting however, the grave immorality by which they were sometimes accompanied. It was probably these and other abuses which led to the discontinuance of the devotions." *Id. Art. Vigil.*

Sabbath, and Lord's day in the pratistical writings previous to the time of the change always referred to the Service that was celebrated on Saturday or Sabbath night, and Lord's-day *night*, e. g. the Apostolic Constitutions; Tertullian. When however the *night* festival was done away with and the service was celebrated "on the morning of the same day", this changed the numbering of the days of the week.

T T T

Lord's-day *night* was changed to Sunday morning, and the Sabbath *night* service to Saturday morning and this changed the name from Saturday to Sabbath day. Hence in all the Imperial laws of Rome we always find Saturday used and never once Sabbath for Saturday. When however the Vigil is pushed back (not forward) the word Sabbath takes the place of the word "Saturday", and Lord's-day takes the name of Sunday. This explains the word Sabbath being used to designate the sixth day of the week in the languages we have reviewed and also in the Planetary Cycle of the Romans e. g. French before the change, Lundi, *first day;* Mardi, *second day;* Mercredi, *third day;* Judi, *fourth day:* Vendredi, *fifth day;* Saturni, *sixth day;* die Solis, *seventh day.* After the change, when the Vigils had been removed we have the order thus: Lundi, *first day;* Mardi, *second day;* Mercredi, *third day;* Judi, *fourth* day; Vendredi *fifth day;* Samedi, Sabbath-day, *sixth day;* Dimanche, the *seventh day.* Thus we see that the vigil of the Lord's resurrection is set back and celebrated in conformity with the Greek church and said on the morning of the seventh day, and the Sabbath service said on the morning of the sixth day. Charles, the Great, has the credit for doing away with the Vigils of the Lord's day, but retained the Vigil of *Christ-Mass,* the midnight mass; and this we believe was the only exception. The only European countries where the "Saturday" has not been supplanted by the name "Sabbath" are Ireland, Wales, Cornwall in England, Breton in France, Albanian in Turkey, England and her Colonies and Holland. The Rev. W. M. Jones has also given a Table of Days in the Asiatic and African languages. The Sabbath has been cut into two parts; e. g. the Galla, Abyssinia; Little Sabbath seventh day, Festival Sabbath first day. This is Mr. Jones' chart but Little Sabbath is our Saturday eve, and Festival Sabbath is our Sunday or the Seventh day.

The Sabbath and Lord's day were not the only days that were set back, but all the festivals that were celebrated at *night,* e. g. the Vigil of the Crucifixion or Parasceve was celebrated on Saturday nigh (i. e. our Friday night) and afterwards it was celebrated on the "morning of the same day" i. e. Friday, and in this way all the ferias were set back or speaking from a Jewish point of view set back from the first day to the seventh and from the seventh day to the sixth day; and from the sixth day to the fifth day &c; and this accounts for the Portuguese numbering the days making Sunday or Domingo the first feria; Monday, the second feria; Tuesday, the third feria;

Wednesday, the fourth feria; Thursday, the fifth feria; Friday, the sixth feria; Sabbado, the seventh feria. The Portuguese were the only people that adopted Pope Silvester's ferias and pushed them all back a day. Now the Saturday-Sabbath, whether it is the sixth day of the week as in Russia, Poland, etc., or the seventh day of the Portuguese has never been a holy or sacred day, but a secular day and never was known in history as being identified with the seventh day of the fourth Commandment.

When William, the Conquerer came to England he introduced the Curfew law (which he probably brought from Normandy) and did away with the Vigils of the churches and set the services back. He surveyed the land in the kingdom, and had it entered into the "Great Register—the Doomsday Book" which was finished A. D 1086. It is the most valuable Monument of Antiquity possessed by any nation, (and still in good state of preservation in the Roll Office Fetter Lane, London). The Norman scribes employed in the work have designated Saturday, the Sabbath; and Sunday, Lord's day; and the other days of the week, are designated by their planetary name; (the work is written in Latin), and in one place they have used the word Sabbath for peace."

The Registrars, however, have never applied the word Sabbath to the seventh-day or Sunday. This is also true with reference to our journals in the House of Lords and Commons; and also true of our proceedings in the Courts of Law, and in the endorsement of our Acts of Parliament; and in the proceedings of our Town Councils, Registers; and public documents. He was the first to appoint Justices of the Peace. Where the Latin was used previous to William's time, the Sabbath of the Latin always referred to the seventh day of the week, and was used interchangeable with Sunday in our Statutes Laws; e. g. Edward, the Confessor, A. D. 1056 . . "and every Sabbath (Sabbatis in one text and dies Sabbatorum in another text) from the ninth hour, and through the whole following day till Monday;" and William the Conquerer's Sunday law as preserved by Roger Hovenden; p. 601, reads: "Item Omnibus Sabbatis ab hora nona usque ad diem Lunae."

And Edgar's law quoted by Selden (Analection Anglo Britanicon p 99) reads: "Sabbath day which is Saturn's day, is three o'clock (Mid-day) until Monday at dawn; festival let us keep." See Latin text p. 537-8.

Having given the origin of the Saturday-Sabbath we will now proceed to answer the question: "When did the Jews change their Sunday-Sabbath for the Saturday-Sabbath?" My reply to that question is, the Jews changed their Sabbath-day a short time after they returned to England under Oliver Cromwell. They went from England keeping the Sunday laws as found in the statutes for we never find any law passed which made them exempt from the observance of the Statutes.

And the historical evidence, both affirmative and negative, conclusively proves that up to the XIII Century the Jews kept the same day for the Sabbath as the Christians, i. e. Sunday. The Jews now keep a different day i. e. Saturday for their Sabbath and consequently they have lost a day.

Now, if the reader will carefully go through as I have done all the writings extant of the Anti-nicene Fathers, he will not find a single instance where the Christians kept a different Sabbath from the Jews. We never find the Christians accused (as we do to-day) by any one, Pagan, Christian or Jew of keeping the Sabbath on the first day, eighth day or on any other day but the seventh day of the week. We have apologies from the Assyrio Catholics for holding their Assembles on Dominica nocte, when they celebrated the feast of Creation. We have apologies from the Galillean Christians for celebrating their feast of Charity on the eighth day, thus typifying the great "eighth day that hath no ending". But we never find an apology for keeping the Sabbath, for both Christian and Jew kept the fourth Commandment,

What we do find however, is a fierce and bitter controversey between the Jew and Christian as to the proper observance of the Sabbath. The Pharisees on their part maintained a literal interpretation of the words "*in it thou shalt do no manner of work*". Hence they abstained from doing good works or works of mercy: while the Christians on their part, gave the law a Spiritual interpretation, and while they abstained from worldly persuits they did not abstain from doing good; in visiting the sick, etc. Tuis controversary arose in the times of the Prophets. Our Lord, in his times used his influence on the side of those who did not refrain from doing good on the Sabbath. This comes out in the "Gospel of Nicodemus". (A. D. 400)

Chap. I "The Jews came to Pilate accusing the Lord Jesus Christ of many things . . . he also breaks the Sabbath and does away with the law of our fathers. . . . We have a law not to heal any

one on the Sabbath, but he by evil arts heals on the Sabbath the lame, and the hunchbacked, the blind, the palsied, the leper and the demoniac." . . . .

Chap. II "For what reason do they, the Jews, wish to put Jesus to death, and they said that they are angry because he heals on the Sabbath day. Pilate said for a good work do they wish to put him to death. They said to him: 'Yea, Lord".

Anti-Nicene Christian Library, Edin. Ed. Vol. XVI p. 181.

The Christian accepted the teaching of Christ as authoritive on the question continued to observe the Sabbath as taught by Christ.

So the bitter controversary went on and on to the 13th century, and not a word was said on either side accusing each other of keeping the wrong day. Tertullian, A. D. 200, speaks of the Sabbath and Sunday as being one and the same day. (See extract on p. 498) In A. D. 321 we have have the first Sunday law by Constantine. (See p. 503) It is quite true what Eusebius speaks of the Lord's day, "As the first and chief of all the days of our Lord and Saviour that day the name of which is connected with light and life". (See p. 750).

Eusebius, an Assyrio-Catholic, speaks of the popular planetary day, a day which included the whole of the following night, i. e. day and night, and this night *Dominica nocte*, the night the Assyrio-Catholic celebrated the feast of Creation. "And God said let there be light; and there was light." Genesis 1, 3-5. Eusebius is exultant over the fact that Saturn had been dethroned by Constantine as the first and chief of the weekly cycle, and the *Dominica nocte* had taken its place. Eusebius, however, uses the words Sabbath and Lord's day interchangeably, for having used the pagan style, i. e. day and night, he is compelled to explain that Constantine's Sunday law embraced a part at least of the day before the Sunday. His language is, "he enjoined on all his subjects of the Roman empire to observe the Lord's day (i. e. Sabbath) as a day of rest and also to honor the day which precedes the Sabbath". This day was not Friday as we have pointed out on p. 748, but was Saturday eve, the preparation for the Sabbath; and if Eusebius had adopted the style as recommended by Pope Sylvester, i. e. night and day, the word Sabbath would have included the day before the Sabbath, i. e, from Saturday 3 P. M. Constantine's law was not the die solis of the planetary week which the Romans had but recently adopted. But the die solis—"the venerable day" of his victorious army the Barbarians, the Celts

the Germans and the Britions; and their day like the Hebrew, commenced with the eve, or in the language of Eusebius, "the day before"; and this explains Constantine's Sunday law, which took in the eve; and this and the laws that follow were in favor of the seventh day and not of the first.

This is clear from the following facts: The first Sunday law A. D. 321 is designated by the Emperor, "the venerable day". In July of the same year the Emperor styles it "the day of the Sun, honored for its *own sacredness*". In A. D. 386 on "the day of the Sun", properly called the Lord's day by our ancestors. In A. D. 389 we have a revival of the pagan custom, of celebrating the first of January for rest; also the Natal days of Rome and Constantinople; and "the days of the sun as they follow each other in order, the Emperor's birthday or *first day they saw auspicious light*". In A. D. 399 we have 'Lord's day which derives its name from the respect due to it". In A. D. 409 we have the Sabbath referred to thus: "On the Sabbath day and other days, during which the Jews pay respect to their own mode of worship; we enjoin that *no one* shall do any thing or ought to be sued in any way" (See my remarks on p. 514). We give the Latin text as follows:

A. D. 409. "Impp. Honorius et Theodosius. A. A. Jovio, P. P.:

"De Sabbati ac reliquis sub tempore, quo Judæi cultus sui reverentiam servant, neminem aut facere aliquid, aut ulla ex parte convenire debere precipimus, ita tamen ut nec detur licentia eodem die Christianos orthodoxos convenire, ne Christiani forte ex interpellatione Judæarum ab officialibus, præfatis diebus, aliquam sustineat molestiam cum fiscalibus commodis, et litigiis privatorum constet reliquos dies posse sufficere.

Dat. VIII. Kal. Aug. Ravennæ."

In the same year and at the same place (Raveneæ) we have "the debtors brought out of prison on all the Lord's days"; and in another law of the same year we have "the Lord's day commonly called the day of the Sun". The Sunday laws that follow bear the title of Lord's day, until we come to the year A. D. 425, when we have the change. "On the Lord's day which is the *first* of the whole week". The change is due to the Astrological belief at that time. The number of dated inscriptions in the Catacombs giving name of the places and hour that such persons were born and died, etc. prove this; see p. 876-7. However the day continued to be reckoned from the eve as formerly, and as continued in Rome and Italy down to our own

time; notwithstanding the Assyrio-Catholic style of commencing the day with midnight.

From A. D, 321 to A. D. 425 all the Sunday laws referred to the *Seventh day* of the week, the Sabbath day of the Jews, and the Lord's day of the Christians. This is further evidenced by the fact that in A. D. 400 Chrysostom in his Homilies calls the Lord's day the seventh, and tells us that it was customary to meet on the "third day, which custom gave rise to naming the day "Middle" i. e. the mid-week service in the church, and that day is still observed by us, and servives in our Wednesday evening prayer meeting and preaching service.

We now come to A. D. 439. Sozomen B. 1 C. 8. "But the day called the Lord's day which the *Jews first named the seventh*, but the Greeks dedicate to the sun." Can language be more emphatic in testifying to the fact that both Jews, Christians and Greeks kept the same day, but designated it differently (see my remarks on p. 748). If there is any doubt in the mind of the reader about the Jews keeping the same day as the Christians, carefully read "The Sabbath designated the Lord's day in the Church's Councils, pp. 776 to 798.

Let us take the history of the Jews in England, for example. There is not a single reference as far as I know from which we can infer that the Jews kept a different day from the Christians, up to the time of their expulsion by King Edward in A. D. 1290. Bede is the first to mention the Jews in the Easter controversy.

Echbright, Archbishop of York, in his "Ecclesiastical Constitutions," A. D. 740, "Forbids Christians being present at any Jewish feast."

Vol. 1. p. 218.
Johnson's Laws and Canons of the Church of England.

Again in A. D. 1268 Henry III in Council made several laws affecting the Jews: "No Jew could reside in the kingdom but as the King's serf." "Service was to be performed in the synagogue in a low tone, so as not to offend the ears of Christians." Milman in describing the distress of the Jews says: "Such was the distress caused by this inexorable mandate [act of Henry of Winchester] that even the rival bankers the Caorsini, and the Friars themselves were moved to commiseration, though some complained that the wild outcries raised in the synagogue on this doleful occasion disturbed the devotions of the Christians in the neighboring churches."

(Hist. of Jews, p. 466-7.) It does not appear from this that the Jews had a different day from the Christians for worship. In all the laws passed affecting the Jews there is not a single instance where the Jews are forbidden to keep their Sabbath and observe the Christian Sabbath instead. We have a public debate promoted by William Rufus between the Bishops and Rabbins; but we do not hear of any discussion as to which was the right day to be observed as the Sabbath, i. e. Saturday-Sabbath or Sunday-Sabbath, although both days at that time were designated the Sabbath in England. Neither do we hear that the King profanely swore by the face of St. Luke that if the Rabbins proved that if the Saturday-Sabbath was the right day that the King would abrogate all the laws that referred to the Sunday-Sabbath and exalt the Sabbath of Saturday as the true Sabbath to be observed. On the other hand, every reference that is made to the Sunday-Sabbath stamps that day as being the seventh day—the holy day, and identifies that day with the seventh day of the Fourth Commandment, e. g. The Sabbath mentioned in the Epistle of Abraham Ibn. Ezra (see p. 976-7) forever settles the question and says that Sunday is the Jew's Sabbath. I invite the attention of the Jews to this. We herewith give the translation from the Hebrew by Joseph Jacobs a graduate of Cambridge. (Dec. A. D. 1158)—*Introduction to Abraham's Ibn. Ezra's Sabbath Epistle.*

Kerem Chemed (Heb.) iv 158. 'Twas in the year 4919 [A. D. 1158] at midnight on Sabbath eve, the 14th of Tebeth [Dec. 7] that I, Abraham Ibn. Ezra, a Spaniard, was in one of the cities of the Island called the "corner of the earth" [Angleterre], for it is the last of the seven devisions of the inhabited earth. And I was sleeping, and my sleep was pleasant unto me. And I looked in my dream, and behold, beside me stood one with the appearance of a man and a sealed letter in his hand. And he addressed me and said, "Take this letter which the Sabbath sends thee." And I bowed down and worshiped the Lord and blessed the Lord which had given it to us, which had honored me with this honor. And I laid hold of it with my two hands, and my hands dropped with myrrh. And I read it, and in the beginning it was as honey for sweetness. But when I read the concluding lines my heart waxed warm within me, and my soul almost departed, so that I asked him that stood by me, "What is my trespass? What is my sin? For from the day that I knew the Lord which created us, and learnt his commandments, I have always loved the Sabbath, and before she came I used to go out to meet her, and when she departed I used to speed her with gladness and with singing. Who

among her servants has been so faithful as I? Wherefore then she has sent me this letter," and this is it:

I am the Sabbath, the crown of the law of the chosen ones, the fourth among the Ten words,
And between the Lord and His Sons I am the perpetual sign of the covenant for all generations.
In me God completed all His works, and so it is written in the beginning of the books (Gen. ii 2)
And of old manna did not fall on the Sabbath day, that I might be a proof to the generations.
I delight the living on earth, and give repose to the multitude of the dwellers of graves [there is a truce in hell during the Sabbath.]
I am the joy of men and women, old and young rejoice in me.
With me the mourners mourn not, nor do they bewail the death of the just. [For seven days after burial mourners set on the ground, &c. This is not done on the Sabbath.]
Man-servant and maid-servant find rest, and the stranger within thy gates,
And all the beasts repose that are in the service of man, horses, asses, and oxen,
And all who are wise both sanctify and conclude the feast with wine those who indulge in it as well as abstainers. [The beginning and end of the Sabbath is celebrated by tasting a cup of wine.]
On all days they find the gate of wisdom, On my day the hundred gates are opened,
I am honored by not doing thine own way, nor "clutching after business," nor speaking vain words. (Ish. lviii 13)
I have preserved thee at all times, because thou hast observed me from the days of thy youth.
But in these old age an unwritten transgression has been found in thee, for they have brought into thy house books,
In which it is written to profane the Sabbath eve, and how canst thou be silent and not swear vows
To compose letters in the way of truth and send them to all sides?"

And the messenger of the Sabbath answered and spoke to me, "She has been told what thy pupils brought yesterday to thy house books of commentaries of the law, and there it is written to profane the Sabbath eve; do thou gird up thy loins for the honor of the Sabbath, to wage the battle of the law with the enemies of the Sabbath, and do not treat any man with partiality." (Lev. xix 15) And I awoke and my anger was kindled within me, and my spirit was very heavy, and I arose and warmed the fire in me and put on my garments and I washed my hands and brought the books into the light of the moon [We can tell that Dec. 7th at 1158 was a full moon because it was the 14th of the Heb. lunar month] and there was written an explanation of Gen. i, "And the evening and the

morning," namely, that when the morning of the second day came then one who's day had passed, for the night is reckoned as part of the preceding day, and then I almost rent my garments at the explanation, too. For I said it is better to profane a single Sabbath than allow Israel to profane many Sabbaths with fire if they saw the wrong intepretation. And we should be exposed to ridicule and scorn in the eyes of the Gentiles. But I restrain myself for the honor of the Sabbath, and I took an oath not to give sleep to mine eyes after the conclusion of the holy day till I had written a lengthy letter to explain when was the beginning of the day of the law to remove every stumbling block, and to clear every snare and pitfall. [Foot note by Ed.—If the day began at daybreak the Sabbath would begin then, and the Jews might light fires, &c., from Friday sunset to Saturday at sunrise. To obviate this sin Abraham Ibn. Ezra wrote this Sabbath epistle founding the orthodox Jewish custom on the mention of "evening" first in the first chapter of Genesis.] p. 35-38.

The Jews of Angevin. England, Documents & Records from Latin and Hebrew sources printed and manuscripts for the first time. Collected and translated by Joseph Jacob. Putnam & Sons, New York and London,

Mr. Jacob in his foot note would have his readers believe that the Sabbath commenced on Friday evening. The date given i. e. 4919 [A. D. 1158] at midnight on Sabbath eve, the 11th of Tebeth [December 7th] is Sunday and not Saturday, and Mr. Jacob must have known this and left this out, while in other places he has put the day of the week in, e. g., p. 77, "Monday," p. 265, "Wednesday, 26 May A. D. 1171." These dates are correct according to my perpetual calander.

However, we have come across one instance in all our researches, and only one, that would prove if true, that Saturday was the Jewish Sabbath. It is the story of the Tewkesbury Jew that found its way into the literature of the Sabbath controversy of the XVth and following centuries. I must confess that when I first came across the story it appeared to overthrow all that I had read or written upon the subject. Dr. Nicholas Bownde, the father of the seventh day theory, A. D. 1595, writes as follows:

"Hereunto, also may be referred that which the most famous his ographer and divine, Master Fox in his worthy book of Acts and Monuments of the church saith he. "Some English historians make mention of a Jew who, about the year 1257, fell into a privie at Tewkesbury upon the Sabbath day, and who for the great reverence he had for his holy Sabbath would not suffer himself to be plucked out; and so Lord Richard Earl of Gloucester hearing of it would not suffer him to be drawn out on Sunday for reverence of the

holy day: and thus the wretched, superstitious Jew remaining there till Monday, was found dead in the dung."

This story is repeated again and again, in different language. Dr. Owen, Vice-Chancellor of Oxford in his "Treatise on the Sabbath," after commenting on Luke xiii 15; xiv 5 refers thus to this story: "And it seems that they (the Jews) were wiser for their asses in those days than the poor wretch was for himself in latter ages, who falling into the jakes at Tewkesbury on that day would not suffer himself to be drawn out, if the story be truly reported in our Chronicles." p. 165. This story was popularized by the commonality when the Jews began to return under Cromwell, thus:

Christ.—"Stretch me thine hand out, and Jew I will pull thee to land out.

Jew.—Our Sabbath I keep, Sir, and can't leave the dung heap, Sir.

Christ.—Then stay in the heap, Jew; my Sabbath thou shalt keep, too."

Says Hampson: "The circumstances in which it originated is briefly recorded in the *Chronicon de Evesham*, which Leland supposes to have been contemporary." "In the year 1260 a Jew at Tewkesbury fell into a privie on the Sabbath, and out of reverence for the day would not suffer himself to be drawn out. Richard Earl of Gloucester, out of reverence for the Sunday would not permit him to be drawn out till the next day, and he died."—Leland Collectan, t i, p. 288. The joke if it were one has been attributed to a Bishop of Magdebury. Barrington relates it from Howel's Londinopolis, and adds, "By this cruel joke the poor Jew was suffocated."—(*Obser. on Stat. de Judaismo*)—*Hampson's Medii Ævi, Vol. ii p. 367.*

The Chronicle of London relates it thus: "And in this yere, that is to saye the yere of our Lord mcclviii, ther fel a Jewe into a pryve at Twkesbury upon a Satirday, the which wolde not suffre hym selfe to be drawe out of the pryve that day for reverence of his Sabotday: and St. Richard of Clare thanne erle of Gloucestre herynge therof wolde noughte suffre hym to be drawe out on the morwe after that is to say on Soneday, for reverence of his holy day: and so the Jewe deyed in the pryve."—*Id. vol. 2. p. 430.*

The story of the Jew, however, is no joke. It is given by a contemporary writer, William Rishanger, a monk of St. Albans, who continues the History of Matthew Paris. We herewith give the original:

A. D. 1260. Judeous moritur in latrina, pro superstitione.

"Eo tempore, apud (2) Teokesbiry quidam Judaeus cecidit in latrinam; sed quia tunc erat Sabbatum, non permisit se extrahi, (3) ne honorem sui Sabbati violaret. Quod audiens Ricardus de Clara, Comes Glovernie, non permisit eum extrahi sequenti die Dominica,

propter reverentiam sui Sabbati; quamobrem Judaeum mori contigit in foetore." p. 4.

Foot note (2). Theokesbyri in Reg. 14, c, vii. (3) nisi sequenti die Dominica . . . . . in foetore, in Wats's text.

The MS. Reg. 14, c, vii is in Rishanger's own handwriting. We give the translation.

Willemi Rishanger Chronica Monasterii Albani. Rolls Series, p. 4.

A. D. 1260. At that time in Tewkesbury a certain Jew had fallen into the privie, and because it was on the Sabbath he would not permit himself to be drawn out of it, that the honor of the Sabbath should not be violated. Which Richard de Clare Earl of Gloucester hearing of it would not allow him to be drawn out of it the following Lord's day (die Dominica) through reverence for his own Sabbath (Sabbati), wherefore he did not touch or move the Jew in the privy.

A. D. about 1300, or 40 years after the event, Higden writes thus in his *Polychronicon:* "Circa illud tempus apud Teoksbury quidam Judaeus per diem Sabbati cecidit in latrinam, nec permisit se extrahi ob reverentiam sui Sabbati. Sed Ricardus de Clara comes Gloverniae non permisit eum extrahi die Dominica ob reverentiam Sabbati et sic mortuus est." *Vol. viii, chap. xxxvi, p. 246. Roll Series.*

A. D. 1387. Trevisa translates Higden as follows:

"Aboute that tyme at Teuke-bury a Jew fell into a gonge on a Satirday, and wolde not suffre no man drawe hym up for reverence of his holy day. But Richard of Clare, erle of Gloucestre wolde suffre no man drawe hym up on the morwe in the Sonday for reverence of his holy day: and so the Jew was dede."

English translation by John Trevisa, Id.

A. D. 1500. "Aboute this tyme a Jewe felle into a sege at Theoskesbury on theire Sabbathe day, and wolde not suffre to be drawn from the sege in that day, for the reverence of theire Sabbat, and Richard of Clare erle of Glowcestre, beynge ther that tyme, and understoudyng and knowyng of that Jewe, wolde not suffre him to be taken furthe on Sonneday for reverence of his Sabbat day, and so the Jewe diede int he sege."

Unknown writer of the Fourteenth century. MS Harl. 2261, Id.

We have now traced how the mistake was made. Trevisa translates the word "Sabbath" into "Satirday" and "Sequente die Dominica" into the "morwe in the Soneday," and this has led us astray, both Jew and Christian. The Jew fell into the privy on the Sabbath, i. e., some time between 3 p. m. on Saturday afternoon and Sunday at sunset. This was the Christian and Jewish Sabbath. The following Lord's day (die Dominica) commenced at sunset on Sunday evening, and was a Christian festival and not binding on the Jews, and this ended on the dawn of Monday. Thus while the

Jewish Sabbath commenced at the same time as did the Christian Sabbath the Christian Sabbath was made by an act of Edgar to take in the Lord's day or Sunday night. There is nothing said about *Saturday being the Jewish Sabbath*, or Sunday being the Christian Sabbath or Lord's day. We must remember that sixty years before this (A. D. 1201) Abbot of Flay paid a visit to England and brought over his Golgotha letter and started a Sabbath and Lord's day reformation. Wonderful miracles were wrought in reforming "the day of the Lord's resurrection" (see pp 840-7) and this day, or Sunday night festival was not entirely obliterated by the cur-few. William of Malmsbury (A. D. 1135) tells us "that in the year 1091 that Henry promulgated an edict throughout England annulling the illegal ordinances of his brother and of Ranulph: he remitted taxes, released prisoners; and drove the flagitious from court; he restored the nightly use of lights within the palace which had been omitted in his brothers time and renewed the operations of the ancient laws (English Chronicle, Bohn's Ed. p. 428). However the curfew is still heard at Allesley, England, every evening at 8 o'clock.

Rishanger in his description of the Jew and the privy has carefully followed his predecessors, Roger of Wendover (Chronicles) and Matthew Paris; i. e., by making the Sabbath of Edgar two days; i. e, Sabbath and Lord's day, and the days of the month; they are two different days; e, g., Roger of Wendover under the year 885 gives an account of the Emperor Charles' vision of purgatory, and states that "on *the Sacred Night of the Lord's Day* . . . . a terrible voice addressed me." Matthew Paris under date of A , D. 1170 says of St. Thomas a Becket "*quid detestamini carnem propter sextam feriam*," and Sir Frederick gives as the following note on sextam, "quintam, MS but corrected from F and so noted by a late hand in the margin, Christmas day fell on Friday and the Archbishop was killed on the Tuesday following, see Gerv. Chron. col. 1418."

Matth. Paris, Vol. I, p. 362. Rolls Series.

Now quintam is right, and the Editor should have followed the text according to his instructions. Christmas day fell on Friday, but that Friday was the fifth day, Saturday the sixth day, Sunday the seventh day, and Sunday evening commenced the first day. The correction made by "a late hand" was at a time when the ferias had been put back and quinta became sexta. Richard I, crowned 1189. "*Acta autem haec die dominica iii nonas Septembras.*" This date falls on Sunday night or eve of Monday. King John under date

A. D. 1201 was onward on the Paschæ, and under the same year we have an account of the election of the Superior of the church of Canterbury: "*And in the middle of the night after electing him* they chanted the Te Deum;" and under date A. D. 1206 we have a vision of purgatory, the punishment of the wicked and the glory of the blest. The account of the vision covers fourteen pages. It is important, as it clearly defines the Sabbath and Lord's day. One extract must suffice:

A. D. 1206. On the Sabbath day, near the hour of evening, whilst St. Dominus and St. Julian were in the aforesaid church, there came from the northern part a certain devil riding with headlong speed a black horse, and urging him through the many turnings of the place amidst much laughter; and many of the evil spirits went forth to meet it, dancing about and grinning at one another over the prey which was brought them. St. Dominus then commanded the devil, who was riding, to come directly to him and tell him whose spirit it was that he had brought; but the devil dissembling for a long time, for the great delight which he experienced over the wretched spirit, the saint immediately snatched up a whip and severely lashed the devil, on which he followed the saint to the northern wall, where stood the scale of the spirits. The saint then asked the devil whose spirit it was that he was tormenting so by riding; to which the latter replied that it was one of the nobles of the kingdom of England, who had died on the preceding night without confession and without partaking of the body of the Lord; and, amongst the other faults which he had committed, his principal crime was his cruelty towards his own men, many of whom he had brought to extreme want, which he had chiefly done at the instigation of his wife, who incited him to deeds of cruelty. I have transformed him into a horse, since we are allowed to turn the spirits of the condemned into whatever form we please; and I should be consigning him to eternal punishment, if it were not that Sunday *night* is at hand when it is our duty to desist from our theatrical sports, and inflict more severe tortures on wretched spirits . . . . . They who had been boiling for seven days in the burning grease, were on the eighth day plunged into the dreadful cold which was in the second court, whilst those on the other hand who had been tortured in cold, were put into the boiling liquor; in the same way, those who had been boiling in the salt water were afterwards tortured in the stench; and they always observed these changes every eight days. *Vol 2, pp. 226, 232.*

Roger of Wendover's Flowers of History.
Bohn's Ed.

We have in the above extract the witches' Sabbath on Saturday night, and the Lord's day called the eighth day or Sunday *night*, the time when the changes are made. We will now check this by the dates given by Matthew Paris.

A. D. 12 5. "The Pope orders that no Jew should eat meat on VI feria, or during Lent" *M. Paris, Vol. 3, p. 104. Rolls Series.*

[From the above we cannot say what day of the week this fast was to be observed. However, in the same year M. Paris gives us a date for Christmas, and refers to the Christian custom of fasting which the Jews were to observe.]

1255. "In this year Christmas day fell on the sixth day of the week: and some persons ate meat out of reverence for Christ, because the Word became flesh, went forth on that day as a light to the world, whence some one in admiration exclaimed: 'Oh honor granted to the flesh.' " *Matthew Paris, Vol. 3, p. 3, Bohn Ed.*

A. D. 1255. The Latin reads: "In vigilia autem Natalis Domini migravit a saeculo. Erat autem illo anno dies Natalis Domini Feria sexta." *M. Paris, Vol 5, p. 484. Rolls Series.*

[The editor, Sir Frederick Madden, being misled by the Dominical letter in "The Book of Common Prayer," has written in the margin: "This Christmas day fell on Friday."]

Now the 25th of December, A. D. 1255, fell on Saturday and not on Friday: and this day Matthew Paris tells us is the sixth day of the week: therefore Sunday is the seventh day with him, and Sunday night the first or eighth day; therefore Matthew Paris strictly follows the old style, although he uses at times the planetary names for the days of the week, as introduced by William I. However, in this case Lunæ is his first day, Saturday, or Sabbath, his sixth day, and Lord's day the seventh day, e. g., A. D. 1197, Matthew Paris tells us that the Abbot of Flay forbid markets on the Lord's days (*dominicis diebus*) Id. Vol. 2, p. 62. A. D. 1234, Battle in Ireland fought *prima die mensis Aprilis in Sabbatto*, i. e., Saturday, Id. Vol. 3, p. 270, Rolls Series. It was this that misled Traversa in his translation of the Tewkesbury Jew story, whereas he ought to have followed the Catholic ferias of Pope Sylvester, which identifies the Sabbath as the seventh day and not as the first day. We have already noticed that Saturday was the unlucky day, and also the fast day of the early Christians. Tertullian, A. D. 200, says: "They observed a voluntary fast on the fourth and sixth days of the week" "*Cur Stationibus quartam et sextam Sabbati dicamus*," *De Jejuniis, c. 14.* and observed it on the authority of tradition. The fourth day because the Jews took counsel to destroy Christ, the sixth day because that was the day of his crucifixion." However these fasts were kept before Christ was crucified. The Pharisee said, "I fast twice in the week," etc. According to the "Teachings of the Apos-

tles," these fasts were on the second and fifth days of the week. Thus two sects of the pharisees kept their fasts on different days of the week. Now in A. D. 404 Innocentius said that "*Saturday* shall be made a fast day because the disciples then mourned" [i. e., on account of the crucifixion], and in A. D. 1119 Calixtus II enacted that "upon Saturday they should fast from flesh and milk," etc.; (Printed catalogue of the Ashmolean MSS.) and in the year 1255 Matthew Paris tells us this fast is still kept on the sixth day of the week; and that day, which was Saturday, exactly corresponds with Calixtus A. D. 1119, Innocent, A. D. 404; and we can trace this down to Archbishop Hamilton's time, A. D. 1555 (see p. 996), and to the present custom in Italy which makes Saturday the fast day, and not Friday. Our Friday fast day took the place of Saturday when the Anglo-Norman planetary names became popular among our annalist; and Friday became the sixth day, and Sunday the first day. We will now notice the transition period.

A. D. 1240. Roberti Grosseteste Epistolae LXXXIV. Fifty years before the Jews were exiled:

"To the Venerable and very dear Friends in Christ, to Robert, Lord of Lexington and his associates, itinerant justices of our Lord the King at Lincoln. Robert by the grace of God, Bishop of Lincoln. Salvation and true delight in the Lord."

"It has been made known to us that you have inflicted H. deacon of Christianity at Lincoln with much abuse and insult, and you have caused the doors of his house to be closed, and his goods and certain lands of the daughters of his brother which he held by the power of guardianship, and even certain goods of his kinsmen you have caused to be taken in the hand of (our) Lord the King. Of these things this reason only existed: That he has officially intimated to you that cases of blood(shed) should not be investigated in your courts on the Lord's day, which when they were heard by us, seemed to us most incredible; for it is not like the truth, that the discernment of such like, and of so great persons as much by virtue of office as by other circumstances of your people, zealous for justice, for any one on account of zeal for justice, to have inflicted punishments. For what else than justice has he rightly announced to you, who has declared that cases of blood are not to be investigated on the Lord's days, when the canonical decrees order the keeping holiday every Lord's day, and they particularly express that marketings ought to be made as little as possible on the Lord's day, even if they are convenient to be held, or that any one be sentenced to death or punishment. In the decalogue also, the observance of which is necessary for salvation and without the observance of which there is

no salvation, the keeping of Sabbath is taught, because he who does not keep it is punished by divine law with death, instead of the observance of the Sabbath. However, for us there is in the new law the observance of the Lord's day, the voluntary violation of whose observance what else is it than the awarding to eternal death? What penalties does he deserve who has desired to restrain you lest you run into eternal punishments? On the contrary, indeed, why should he not rather be praised and rewarded by you if he has given you warnings of salvation, and has taken care to prevent you from a fall into the abyss? And besides he is responsible for your life, and according to scripture should be cursed if, seeing the violation of the Sabbath he should keep back the Sword of the Word from the blood of your sin, and in order that we may be clean from your blood we ask in the tenor of these presents, we urge, we beseech in the Lord that you as very dear sons, impressing it upon you from fatherly affection in order that the Sabbath of the Lord which is holy be not allowed to be broken according to the teaching of the divine law, and the decrees of the canon law, just as true and obedient sons of the inviolate mother church, the lawgiver and bride of Christ, ye may be content to observe and keep it holy. And if any such things as we have heard of have been done, you will take care to correct them considering that even if that which was spoken were with wrongs and against you even, that is was not your duty to punish him, since according to the divine and canon law the persons of clerics committing a fault are not to be judged by secular judges or punished, nor can the church allow the ecclesiastical liberty to go to ruin in such a way."

Latin Text. Roberti Grosseteste Epistolae, p. 266, Rolls Series.

[We have in the above letter the change. It is no longer Sabbath and Lord's day, but both days as one and the selfsame day, i. e., not that the Sabbath has been transferred to the Lord's day, but the vigil of the resurrection transferred to the Sabbath "in order that the Sabbath of the Lord which is holy be not allowed to be broken according to the teaching of the Divine Law, and the decrees of the canon law, just as true and obedient sons of the inviolate mother church and bride of Christ ye may be content to observe and keep it holy.„ . . . . "In the decalogue also the observance of which is necessary for salvation, and without the keeping of which there is no salvation is taught, because he who does not keep it is punished by divine law with death instead of the observance of the Sabbath [as a day of rest, however, for us there is the new law, the observance of the Sabbath as] the Lord's day," i. e., the day to attend church in obedience to canon law, Lord of Lexington in passing the sentence of death on the Lord's day broke the Sabbath day and divine law as well as canon law.]

A. D. 1287. Three years prior to the expulsion of the Jews:

"Peter Quivil, Bishop of Exeter, in a synod called by him at Exeter, says; 'Both the Old and New Testament have assigned a seventh day for a day of rest, wherefore the Jews observed their Sabbath according to the letter, but we the Lord's day in the true sense and meaning of it. For whereas they understood it kept in the forbearance of ordinary work, we Christians on *this* day [Sabbath or Lord's day] are to go to church, to hear holy duties, and learn the rule of living well; and the more the business of this world diverts people on other days, and will not suffer them to be present at Divine service, so much the more in these days are they obliged to make their appearance there; that as all the week they have been laboring for the meat that perisheth, so they might on this day be refreshed with that meat which endureth to everlasting life. Wherefore we require all ministers to teach their parishioners and persuade them to resort to the church, and at such times to assist at the Divine offices, and be instructed in their duty. And if any, through the prevalence of an ill custom [as keeping the Sabbath as a rest day] do keep away let such be punished by their respective ordanaries. And that all colour for absence may be prevented, we prohibit markets on the Lord's day within our diocese on pain of excommunication, or the selling of any goods whatever except necessary provision, and that not during the hours of service.' "

Baylee Hist. Sabbath, p. 151.

[The clergy and the Bishop who attended this synod knew nothing about Sunday being the first day, but identifies it as the Seventh day. Both the Old and the New Testament made no change, for both enjoyed "the seventh day for a day of rest." The writer is very clear and explicit, and tells us the difference that existed in his time between the Jew and the Christian in observing the same day. The festival of the Lord's day had been set back from Sunday night the eve of the first day to Sunday morning, and in consequence the Lord's day became identified with the seventh day of both Jew and Christian.]

A. D. 1291. The time when the last of the Jews left England. Epistolae Johanis Peckham.

"These, underwritten, sent to the archdeacon of Canterbury for the observing of the Sabbath:—'Brother John by divine leave, etc., to the beloved by the Master. To the archdeacon of Canterbury, be health, grace and blessing, The people entrusted to our care, though we repeat it grieving, is so stiffnecked that it is rather determined to kick against the pricks, and to obstinately oppose wholesome admonitions than to be obedient to the observing the things which are taught by divine providence. And because there is not enough life in them to transmit the examples (rules) of the Catholic (faith). Unless there may be some by whom the very rules are commended owing to fulfilment, it is turned to worthlessness be-

cause enjoined by the church. On the other hand indeed to the increase of condemnation to those violating commands of this kind; we have need to suppress errors of this sort with armed hands as it were. Certainly from the beginning by which the supreme Ruler made Himself known to the human race, He handed over the laws of the Decalogue necessary for the obtaining of eternal life, for urging the people to His grace, and by specific recommendations the injunction for the keeping of the Sabbath day by having been separated from all slavish works, so that on it [the Sabbath] the people might apply with a whole mind to the rules of life as in mirrors of the life of the most High. For which Sabbath the festivals of the church and particularly the Lord's day are substituted Of which grace we for the salvation of the people concerning whom we have to answer in the dreadful judgment, have commanded these festivals to be kept with care; and has we have obtained the Royal command to the same [the Curfew of William I], so that at all events from fear of punishment by disobedience of so great atonement we might draw away the sons of Belial, nor however are the publications of the divine commands nor the service of our office sufficient for this. Nay, even to those growing strong in the greed and pride of false Christians ears prove for harm and dull to what are wholesome, before others they turn the festivals of the church to shame; unmindful of their own safety and despisers of the law of the most High. We therefore not considering what we may do further, distinctly warn you that by every kind of ecclesiastical censure that you bring back your subjects who are rebels against the keeping church festivals. How greatly so ever struggling against it, and wishing that in such obstinancy whom the last spark of penitence does not soften; dying they shall lack ecclesiastical burial. And whoever shall have presumed to celebrate the divine offices in the presence of such openly obstinate persons, by that very deed they will be suspended from office and benifice. By no means be slow to write to us the names of such clerics (priests) and laymen, and against such we will invoke the secular arm. And whatever ye shall have done after that, you write back to us, before the festival of the Assumption wherever we may be. The publication however of the present letters, and the prosecution concerning which mention has been made in these we commend to your care calling against you the thunders of the divine curse if you have been careless or slack in following these up. Farewell.' " *p. 980.*
Latin Text. Epistolae Johanis Peckham, Vol. 3, Rolls Series.

[The above letter is important, as it is sent to the "Archdeacon of Canterbury for the observance of the Sabbath," and that it is "necessary that the laws of the Decalogue be observed to attain eternal life," that the festival of the Lord's day had been substituted for the *rest*, formerly observed on the Sabbath, and that they had obtained Royal command to make the change in the observance of the

Sabbath and this is identified with the Sabbath of the Law of God, the seventh day and not the Sabbath of the sixth day. for we never find the festival of the Lord's day celebrated on the sixth day Sabbath.]

A. D. 1332. 133 years after the Jews were expelled:

"Archbishop Nepnam presided over a provincial council at May Fair. 'After complaint had been made that instead of fasting on the vigils, they (the people) run out to all excesses of riot,'" etc., and it was appointed among other things relative to Holy days "'that the solemnity for Sunday should begin on the Saturday *in the evening and not before to prevent the misconception of keeping a Judaical Sabbath.*'" *Collier's Ecclesiastical Hist. Vol. 1 p. 533.*

[How could there be any misconception if the Jews commenced their Sabbath as they do now on Friday evening? They commenced on Saturday evening and all is plain.]

A. D. 1357 Archbishop Thorsby issued his Catechism or instructions for the people. This consisted of "The Articles of Belief, the Seven Deadly Sins, the Seven Works of Mercy and the Ten Commandments." The Archbishop issued it both in Latin and English, the former for the clergy and the latter for the laity. This had a very wide circulation among the people. The Latin version of the fourth commandment the word Sabbath is retained, and in the English the Archbishop has translated Sabbath into Sononday. It reads as follows:

"The third is that we shall hold and halowe our holiday the Sononday." *Lay Folks' Catechism, Original Series No. 118. Early English Text Society.*

Wyclif version:

"Kepe thy holyday in clene lyf
With alle thy meyne and they wyf." *Id.*

A. D. 1359 Islip. Archbishop of Canterbury issued the following to his clergy on the occasion of the King's going to make an expedition to foreign parts for the recovery of his rights. After the prayers of the people are asked for the safety of the King, Islip proceeds:

"But though provided by sanctions of law and canon that all Lord's days be venerably observed from *eve to eve.*"

[We have here the *Sunday night festival* dropped. It is now celebrated on the Sabbath or Sunday morning, but the name Lord's day still clings to the festival although celebrated on the seventh day of the week.]

In A. D. 1362, three years later, we have Islip's Constitution; we quote from number 3:

"We learn from Holy Scripture that vice often appears under the color of virtue. At the first creation of man God enjoined him to

cease from labor on the seventh day, but the militant church in the times of grace had added several other days, and some of these again by the toleration of the church were taken away by the common convenience of men, and the necessity of their laboring; and yet some local festivals were added to be observed by Catholics in some parts. . . . Men spend their leisure in debauchery and quarrels more than in devotions; not to omit that covenant servants (without whose labor the commonwealth could not subsist) under a lawful pretense, do abstain from work on holy days (through their own making), and on the vigils of Saints and yet take no less on that account for their weekly wages, by which the public good is clogged and obstructed. *Nor do they Sabbatize in honour of God*, but to the scandal of Him and the holy church . . . . *In the first place, the "holy" Lord's day, beginning at Vespers on the Sabbath, not before lest we should seem professed Jews.*"

Johnson's Laws and Canons, Vol. 2. p. 417-419.

[Here we still have the "holy" Lord's day as the seventh day, and if there had ever been a change from the seventh to the first day this certainly ought to have been the place for the Archbishop to have noted it. The caution that they were not to begin "the *holy Lord's day before Vespers on the Sabbath lest we should seem professed Jews*" was necessary in view of the fact that the Sunday *night service* had been dropped and consequently nothing to distinguish the Christians from the Jews, and so the Christians are instructed not to commence so early in the afternoon of Saturday, but commence the Sabbath at Vespers and this was the only difference between Jews and Christians as to the time when the Sabbath was to commence. Hence we see that the "Lord's day" proper lasted in England from Edgar's time, A. D. 959, to Edward III, A. D. 1359, just 400 years. In Scotland the Lord's day continued to James III, 1496, from eve to eve (see p. 583). In the Holkham MS. 13th century (see p. 538), Edgar's law is given with the planetary names, the Lord's day (die Dominica) commences on the Sabbath, i. e., the sixth day (Sabbati) and lasts until the dawn of Monday (die Lunæ).]

A. D. 1415 Archbishop Chichele of Canterbury, wishing to reform the barber Surgeons, says:

"Business was conducted against the law of God, ecclesiastical sanctions, and the public welfare on the Lord's day, that is the seventh day (Die Dominica vide licet die septimo), which the Lord has blessed, which he has sanctified, and on which after working six days, He rested from all His work. And to all His faithful He instituted it by His example, to abstain from all servile works."

Latin Text Wilkin's Council, M. B. tom 3, p. 386.

This is quoted by Dr. Hessey (see p. 864), who comments thus;

"In his desire to prevent barbers from exercising their calling on the morning of the Lord's day, actually confuses that day with the seventh." *Hessey Sunday, p. 322.*

[There is no confusion, Dr. Hessey. Archbishop Chichele knew what he was about. The mistake lies with Dr. Hessey. In the frontice page of his "History" he quotes Leon, A. D. 450, as follows;]

"The day of our Lord's resurrection which is consecrated to the great Divine Mysteries as are thus by the Lord more clearly established, to be administered with reverence on that day; on it the world had its origin: on it through the resurrection of Christ and the annihilation of death and life received its genesis. On it the Apostles by preaching the Lord they sounded the gospel trumpet to all nations, and they received for the whole world the transmitted Sacrament of regeneration; on it St, John the evangelist thus testifies, the doors being shut the Lord having entered in with them breathes upon them and says, 'Receive ye the holy Spirit.' [John xx 19-23] 'Whosoever sins ye remit, they are remitted unto them, and whosoever [sins] ye retain they are retained.' In it ultimately the promise of the holy Spirit by the Lord to the Apostles was given, and thus let us renew that heavenly command instituted and transmitted on that day by celebrating among us the Mysteries of the Sacred benedict on which are collected all the gifts of his grace."

Leon Epistle, 9, Olim ii. c. i. tom i. col. 630. Fol. Venet. 1753.
Hessey Sunday, p. 1, London, 1866.

[All this is in harmony *with the time it was written, A. D. 450, but not now.* The day of our Lord's resurrection was a vigil and celebrated on our Sunday night, the first day, but since the year 1359 the vigil of our Lord's resurrection has been celebrated on *Sunday morning*, the seventh day, and Archbishop Chichele knew this while Hessey was ignorant of this change, and that makes all the difference.]

We now come to the time of the reformation. Henry VIII proclaims himself the head of the Church of England, and troubles begin. The reformation, started by Luther in Germany, is making headway in every direction. Discussion is the order of the day. Luther overthrows works and observance of days and exalts Faith as the means of salvation. The Ten Commandments are only to be observed as the laws of nature and to be as a mirror to show us our sins. Our obedience, however, will not save us, they form no part of the gospel. One thing is clear: Luther sweeps all days away under the gospel. He says: "The Mosaic law was imposed on the Jews alone, and even on them ceased to be obligatory at the coming of Christ. . . . The Ten Commandments do not apply to us Gentiles, but only to the Jews," &c, &c. "The Gospel regardeth neither Sabbath or holidays, because they endured for a time. .

. The words of Scripture prove clearly to us that the Ten Commandments do not effect us . . . . for God has not brought us

out of Egypt, but only the Jews. . . . We are willing to take Moses as our teacher, but not as our lawgiver, except when he agrees with the New Testament and with the law of nature. . . . Nature herself teaches the lesson that the working classes, servants and maids are to be considered; they have spent the whole week in laborious employment, and require a day on which they may take breath from their work and refresh themselves and restore their exhausted frames by repose. . . . No day is better or more excellent than another. . . . Some one day, therefore, at least, must be selected in each week, . . . And seeing that those who preceded us chose the Lord's day (Sonntag—die Dominica) for them, this harmless and admitted custom must not be readily changed." However, Luther appears in the following extract to identify the Saturday with the Jewish Sabbath: "But he who wants to keep the Sabbath as a necessary commandment and institution enjoined by God must keep the Saturday (in the German original Sonnabend) and not the Sunday."

Luther's Works, Vol. 3, p. 643.

The "Sonnabend," however, refers to the eve of Sunday, Samtag, a corruption of the word Sabbath is the German name for Saturday and originated when the vigils were removed back to "the morning of the same day." Luther simply bears testimony to the fact that the Jews kept their Sabbath feast on the Sunnabend, whereas the Christians did not, but kept the feast of the resurrection on Sunday morning, instead of keeping this day as a *rest day*, which the fourth commandment enjoins. We know that the Catholic missionaries when they came across Christian bodies keeping the *eve* of Sunday on SATURDAY *evening*, tell that they keep Sabbath and Lord's day, e. g. The narrative of the Portuguese Embassy to Abyssinia during the years 1520-1527 by Father Francisco Alverez, translated from the Portuguese and edited with notes by Lord Stanley, printed for the Hakluyt Society 1881, says:

"When the lesson is finished, on Saturdays and Sundays and feast days [Sabados, domingos e festas—SABBATHS, *dominical days and festivals*], they make a procession with four or five crosses. . . . This being ended on the Saturdays and Sundays [Sabados, domingos —Sabbaths, dominical days], . . . On Saturdays and Sundays [Sabbaths, dominical days] in all churches and monasteries blessed bread is distributed. . . . The office of the mass, exclusive of the processions, is short—pp. 22-27. In all the churches of Prester

John's country only one mass is said each Sunday. . . . . They were surprised at our coming into the church with our shoes on, and still more at our spitting in it. . . . The fast of Lent, which they begin on Monday [Segunda feria]. King Prester John, who commanded that Saturday [ho Sobado—the Sabbath] should be observed in his kingdoms and lordships; and this Abba Philip went to that king Prester with his friars, and undertook to show how God commanded that Saturday [ho Sabado—the Sabbath] should be kept, and that whosoever did not keep it should die by stoning, and that he would maintain this before all the fathers of Ethiopia; and he made it good before the king. Therefore, they say, that he was a saint for making Saturday [ho Sabado—the Sabbath] to be kept, and they treat him as a saint, . . . On this account, the people are the most *Judaizing* of all the kingdoms of Prester John.—pp. 34, 35."

However, we know from travelers (see p. 765) that this Sabbath was Saturday afternoon and evening until 12 o'clock midnight, when the Lord's day commenced; hence this Catholic missionary has cut the 24-hour Sabbath into two parts, the first part he calls Sabbath and the second part Lord's day; and Monday he calls second feria, thus proving that the latter part of the Sabbtah, i. e., the Lord's day, was *the first feria*, i. e., from midnight to midnight.

Now, if the Portuguese Jews kept the eve of the Sabbath on Friday afternoon as they now do it would be nonsense for Father Alverez to charge the Abyssinians with "Judaizing." If, however, the only difference between the Jews and Roman Catholics at that time was that the Jews commenced the Sabbath on Saturday afternoon and the Christians (who had dropped the vigil of the Sabbath for centuries) commenced the Lord's day at midnight, then we can understand the taunt of Judaizing.

However, there can be no question about this, for I find that as Father Alverez and Ambassador Don Codriogo were traveling from Bisan they arrived at a town called Caiua. "We kept the Saturday and Sunday [tenemos by Sabado e domingo—we kept Sabbath and dominical] in a small village which might contain twenty people.—p. 36. They always perform baptism on Saturdays and Sundays [sempre em Sabado on em dominico—always on a Sabbath or on a dominical]. . . . After we had seen all [the monastery, the house, the vegetable gardens with cabbages, garlic and onions, &c, &c] the Friars were at their wits' end, because it was Saturday [Sabado—Sabbath], and they could not gather anything to give us, asking us to pardon them, and that they would give us of what they

had in the house—p. 94."

Quoted from Sabbath Memorial, pp. 484-496.

Here, then we have the Saturday-Sabbath, the early part of the day, a market or work day, and the afternoon a Holy day, thus proving that the Abyssinians had their Saturday half holiday as we had it in England in A. D. 1520.

In a conversation with Father Sullivan (a Jesuit Priest of St. Ignatus College, San Francisco, in A. D. 1902) he assured me that in the Catholic church the Sabbath commenced at 3 p. m. on Saturday. I said, "Then it closes on Sunday afternoon." He said, "No, it ended at midnight Saturday, when the Lord's day commenced." I then reminded him of the fact that the Jews commenced their Sabbath on Friday afternoon and not Saturday. He could give no explanation but that the Catholic church had always kept it thus, and if my memory is correct he informed me that the Lateran church of St. John's still kept up the old customs of celebrating *the vigils* and had made no change whatever. If this is true, this has kept alive the fact of which Father Sullivan had informed me, i. e., that the Sabbath commenced on Saturday afternoon at 3 o'clock.

It was this account of the Abyssinians that lead Dean Stanley astray when addressing a meeting in favor of opening museums on Sunday in A. D. 1877. He says:

"Without going into the origin of Christian Sunday, he might observe that the Seventh day, which is Saturday, was not really observed by any Christian country in the world; with the two exceptions of the Seventh-day Baptist and the Abyssinian church in Africa."

Sabbath Memorial, p. 55.

We now come to Calvin, who endorses Luther's view:

Section 33. "I am obliged to be rather more diffuse on this point, because in the present age some unquiet spirits have been raising noisy contentions respecting the Lord's day. They complain that Christians are tinctured with Judaism because they retain any observance of days. But I reply, the Lord's day is not observed by us upon the principles of Judaism, because in this respect the difference between us and the Jews is very great. For we celebrate it [the Lord's day] not with the scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy to the preservation of order in the church."

Sec. 34. However, the ancients have not, without sufficient reason, substituted what we call the Lord's day in the room of the Sabbath."

Calvin is very clear. He understands exactly the situation. "The difference between them and the Jewish observance of the Lord's day is very great." Here he indentifies the Lord's day with the Jewish Sabbath. He does not contrast the two observances of Saturday and Sunday, but the Jews and Christians observing the one day, i. e., the Lord's day. In his sermon 34 on Deuteronomy he says:

"It is true that we be not bound to the seventh day, neither do we indeed keep the same day that was appointed to the Jews, for that was Saturday. But to the intent to show the liberty of Christians the day was changed, because Jesus Christ in his resurrection did set us free from the bondage of the law, and canceled the obligation thereof, that was the cause why the day was shifted."

Institutes of the Christian Religion, Vol. 1 B 2 C. 8.
Cox's Sabbath Lit., Vol. 1, p. 408.

Calvin makes a distinction here between the Sabbath given to the Jews and identfied it with the Saturday. However, since he has told us that the Jews observed the Lord's day with "scrupulous rigor," we must understand him that the Jews commenced their Sabbath on Saturday at 3 p. m., while the Christians kept the Lord's day from Saturday midnight.

Dr. Lewis (Sabbath and Sunday, p. 262-3,) has given us Calvin's views on those specific portions which are claimed in support of the "Puritan" theory of a "change of day" and of Sunday as a sacred day on New Testament authority. "In commenting on the time of Christ's resurrection and the harmony of the evangelists on that point he says nothing of the 'change of the day,' or the commemorating of the day because of the resurrection. In his comments on John xx he makes no claim that 'after eight days' was the next Sunday. On Acts ii 1 in treating of Pentecost he makes no claim that it fell on the first day of the week. On Acts xx 7 the meeting at Troas [after quoting an extract from Calvin's commentaries Lewis continues]: On Cor. xvi 2, Calvin is still more plainly committed against the idea that Sunday had any recognition in the New Testament."

We admit all this for the obvious reason that Calvin did not view Sunday as the first day, but the seventh day, and therefore says nothing about the change.

The accounts that have come down to us of Sabbath-keeping Christians previous to the reformation we are to understand that they were called Sabbatarian and Jewish because they observed the eve of the Sabbath on Saturday afternoon, e. g., Mr. Robert Cox in his Sabbath Literature seeks to prove that the Bohemians

were Sabbatarians, and quotes Erasmus, which is as follows:

"Now we learn among the Bohemians there arose a new sect (they) call Jewish Sabbatarians who keep the Sabbath with such superstition that if anything on that day should fall into their eyes, they are not willing to remove it, as if the dies dominicus, which to the apostles was even holy, was not sufficient to them for the Sabbath, or as if Christ had not declared how much sanctity may be given to the Sabbath."

Latin Text. De Amabili Eccle. Concor., Op. tom. V. p. 506. Lugd. Bat. 1707, Cox's Sabbath Literature, Vol. 2, pp. 201, 202.

The dies dominicus is used here for the Sabbath, "but Christ having shown us how much sanctity was due to the Sabbath," they could without breaking it remove what had fallen into their eyes but because they did not remove it they were called Jewish Sabbatarians. Nothing here to connect them with the Seventh-day Baptists. The same may be said of the other sects of Jewish Sabbatarians prior to the reformation. The Rev. W. M. Jones quotes from the Dutch Martyrology the case of two who were executed on the 16th of September 1529: The confession of one was: "God has commanded us to *rest* on the seventh day." And the confession of the other was: "In six days the Lord made the world, and on the Seventh day *he rested*. The other holy days have been instituted by Popes, Cardinals and Archbishops, of these she did not approve."

Dutch Martyrology, Vol. I. pp. 113. 114, Sabbath Memoria', p. 6.

The martyrs objected to the festival of the resurrection being celebrated on the morning of the Seventh day. God had instituted it to be a *rest day*. It was this question that separated the Vaudois, Cathari, Albigeneses, Passigii, and Waldenses from the Catholic church: hence they have been designated by Roman Catholic authors Sabbatarians.

We now turn to the English reformation. The first act of Henry VIII at reform was the convocation which overthrew entirely the stand taken by Luther, Calvin and the Continental Reformers, viz.,

A. D. 1536. "That sith the Sabbath day was ordained for man's use and therefore ought to give way to the necessity and behoof of the same, much rather than any other holiday established by man."

Wilkins' Concil. iii 827.

And in the following year a convocation appointed a committee A. D. 1537, to write a work which was called "The Godly and Pious Institutions of a Christian Man." This contained the Lord's Prayer, Ave Maria, the Creed, and the Ten Commandments. This was reissued in A. D. 1540, and again in A. D. 1543 with alterations and

corrections and the Prymer in A. D. 1545. All these had the Ten Commandments. Here we have the end of the reign of Henry VIII, and as far as ancient usages, there was no change made in the fourth commandment nor apology for keeping it as the first day. However, in A. D. 1547, the first year of Edward VI, the convocation appointed a committee to compose a liturgy; Arch. Cranmer and the clergy drew one up and in A. D. 1548 the First Prayer Book was issued. The reformation and the ideas of Luther had gained such a footing that it was sufficient for a time to suppress all sacredness for Sunday as *God's holy day, the Seventh day*, and as a consequence the Ten Commandments did not appear in the First Prayer Book of Edward VI, the reader is referred to the Act of A. D. 1552 on pp. 554-6. It will be noticed that Sunday is not set aside because it is not *the Seventh day but the first*, but

"Because all days are alike and left by the authority of Scripture to the liberty of the Christian church to be determined and assigned orderly in every country by the discretion of the rulers and ministers thereof."

However, there was by far too much reform in this. It was too novel and new, and to quiet the public mind, in A. D. 1552, the second Prayer Book was issued with the Decalogue, for this had been made popular 'by the publication of them into the English tongue for the people by Arch. Thorsby in A. D. 1357" and had appeared from time to time in the works published by Henry VIII. Therefore, we can quite understand why the second book of Edward VI was issued containing the Decalogue. There must have been some dissension about the Fourth Commandment. Traversa's mistake had been widely copied, and the Tewkesbury Jew story threw a doubt on Sunday being the Sabbath, the seventh day, which God blessed, and so the advocates of the English reformation made an alteration in the Fourth Commandment to guard the people from falling into the same error. The compilers therefore dropped the word "Sabbath" and supplied the words "seventh day," and it reads thus: "And God blessed *the seventh day* and hallowed it." Our responses were suggested by the Salisbury Missal, which reads: "Lord, incline our hearts to keep this law." The law, or a part of it, was read as a lesson during Lent, but there is no mention of the Fourth Commandment, or Sabbath. It reads thus: "God spake these words, Honor thy father and thy mother," &c, &c. Why the first four laws were omitted is obvious. It was a protest against the act of

William I in using the day that God *rested* upon as the day of worship, or assembly day. We cannot find them as a part of the first or eighth day service when the mass of the resurrection was celebrated on Sunday night, If the Commandments were ever said in the church it must have been on the Sabbath night when they "took lights to the church." In King Alfred's version we read; "Remember the raest dayes." And in the Saxon versions of the Gospel, Sabbath is translated "raest dayes." And then we have the change to "sempel-assembly day." Doubtless it was at this time the Ten Commandments were transferred from Saturday night to Sunday morning, as the Curfew of William I put an end for a time to the Sabbath vigil of Saturday night, and having been transferred to Sunday morning it became necessary to omit all reference to the Fourth Commandment. The Salisbury Missal continued to be said until the Prayer Book took its place.

When the Apostolic constitutions were penned the two feasts were distinct. The Creation was celebrated on the night of the Sabbath, and the feast of the Resurrection on Sunday night; hence slaves were to rest two days, i. e., to rest after the vigil of the Sabbath on Sunday, and after the vigil of the Lord's day on Monday.

A. D. 600. The canonical answers of Timothy, the Bishop of Alexandria:

Question xiii. When are man and wife to forbear conjugal acts? Answer. On Sabbath and Lord's day, for on these days [i. e. nights] the spiritual sacrifices are offered, and Tertullian, A. D. 200, who mentions both Sabbath and Lord's day in exhorting Christian women not to marry pagans for the reason that "they would not permit them to attend the nightly convocations." *Ad Uxorum.*

We now proceed to notice the change that has taken place in religious thought since the publication of the second Book of Common prayer. Edward Tyndale, born A. D. 1503, died at the stake 1533. takes Luther's view. "We be lords over the Sabbath and may change it to Monday or any other day as we see need. . . . . Neither was there any cause to change it from Saturday than to put a difference between us and the Jews, lest we should become servants of the day after their superstitions."

However in John Fryth (born 1503; died at the stake 1533, a friend of Tyndale) we have what appears to be the change, for after supporting the view of no day sacred he says:

"Howbeit, because it was necessary that a day should be reserved

in which the people should come together to hear the word of God, they ordained instead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jews, as a thing indifferent, yet they did much better to overset the day to be a perpetual memory that we are free and not bound to any day, but may do all lawful works to the pleasure of God and the profit of our neighbor. We are in a manner as superstitious in the Sunday as they were in the Saturday. Yea and much madder. For the Jews have the Word of God for their Saturday, sith it is the seventh day and they are commanded to keep the seventh day solemn, and we have not the Word God for us but rather against us, for we keep not the seventh day as the Jews do, but the first, which is not commanded by God's law."

Works of the English Reformers, Wm. Tyndale and Jno. Fryth. Vol. 2, p. 101. London, 1831.

This statement would not have been possible in any country where the Jews were dwelling at that time, for what Fryth had in his mind when penning this, was an incorrect report of the Tewkesbury Jew story, and not verifying it was misled by it to make the mistake. This is clear, he says, "We are are as superstitious in the Sunday as the Jews were in the Saturday," a remark that was prompted by the fact that "the Jew would not break his Sabbath or Saturday, nor the earl his Sunday, and so the Jew died." Here, then, we have the first place where the Sunday is identified as the first day. And this bears fruit and spreads and spreads. No one can refute it, as no authority is given. The Jews were exiles in A. D. 1290 and returned under Cromwell and therefore the English reformers were at sea. Some maintained that Sunday was the first day while others maintained that Sunday was the Sabbath the seventh day, e. g. In A. D. 1564 we have a convocation of clergy stating their views thus:

A. D. 1584. "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God, though *we Christians have changed their Sabbath into the Lord's day.*" (see p. 862)

Can language be more emphatic, i. e., the Jewish Sabbath named by Christians the Lord's day and consequently the seventh day? However, in A. D. 1562 in Elizabeth's reign, twenty-two years previous to this convocation, the "Book of Homilies" "Of the Place and Time of Prayer," is the first place in the church services where Sunday is called the first day of the week. "For we now keep the first

day, which is our Sunday, and make that our Sabbath." And in the year A. D. 1615 James I his Majesty's commissioners in Ireland for regulating the church there made an article stating:

"That the first day of the week which is the Lord's day."

Charles I, A. D. 1647, in a query propounded by him to the Parliament's Commissioners at Holmby says:

"I conceive the celebration of the feast of Easter was instituted by the same authority which changed the Sabbath into the Lord's day, or Sunday, for it is not to be found in Scripture where Saturday is to be kept or turned into Sunday, wherefore it must be the church's authority which changed the one and instituted the other. Therefore my opinion is that those who will not keep the feast may as well return to the observance of Saturday and refuse the weekly Sunday." *Sabbath Memorial, p. 10.*

From this it appears that Charles I was converted to the idea of Sunday being the first day. Thus while the Ten Commandments were read in our churches and the response, "Lord, incline our hearts to keep this law," was said: this Homily which the preacher recited flatly contradicted the Fourth Commandment, and tells us that the Sunday-Sabbath is the "first day." Which is right?

A. D. 1255 the Pope tells the Jews they were to fast on the 6th feria. M. Paris tells us this fast was on Saturday; and this is still kept up.

A. D. 1610 James I, "John Tarrant, an inn keeper, the 9th day of Dec. being a Saturday, did dress in the house one piece of boyled beefe and one ribb of roast beefe to sale, the same being a ffishe day, and a day prohibited to eat flesh by statue of 5 Elizabeth."

Historical Manuscript Commission, Reports 1, 2, 3, p. 350.

This settles the question in favor of our Prayer Book and the Ten Commandments as against the Homily of A. D. 1562, Charles I, the Puritan party, the Seventh-day Baptists, and those who take their view.

Dr. Bownde, however, had in A. D. 1595 (reign of Elizabeth) wrote his famous book and advocated a seventh day theory. He is the first who gives us the story of the Tewkesbury Jew on the authority of Fox, the Martyrologist. We have already given this on p. 1018 and Fox quotes from Traversa's translation, which is not true. So Dr. Bownde's theory falls to the ground. However, it became the text-book of the Puritan party and was endorsed by them, and they inserted a seventh day theory when in power. They put it into

their Westminster Confession of 1647, and it became the law of England during the Puritan supremacy; and this was the first creed that embodied this view.

The act of A. D. 1644 is entitled a *Directory for the Public Worship of God, throughout the three Kingdoms of England, Scotland, and Ireland.* This ordinance repealed the acts of Edward VI and Elizabeth, which established the ritual of the Prayer Book in the churches, and appointed the Directory in its stead. As there was some difficulty in the matter among the clergy, Parliament in the ensuing summer called in all the Books of Common Prayer, and imposed a fine upon such ministers as should read any other form than that imposed by the Directory. The penalty for reading the service of the Prayer Book was £5 for the first offense, £10 for the second offense, and a year's imprisonment for the third offense; and for the non-observance of the Directory 40 shillings. Any one who should preach, write or print anything in derogation of the Directory, was to forfeit not less than £5, nor more than £50 to the poor. This Directory is given in full in *Neal's History of the Puritans, Appendix v ii.*

However, the Book of Common Prayer with the Ten Commandments was restored at the advent of Charles II, and has been in use ever since; therefore, in England, Sunday is still the seventh day, but the first day in Scotland. In 1585 a scaffolding gave way on Sunday at the Paris gardens where the public resorted to on Sunday afternoons to witness bull-baiting, bear-baiting, and other sports. This was put down as a judgment from God for desecrating the Sabbath. Neal says;

"Rev. John Smith, M. A., in his sermon before the University of Cambridge the first Sunday in Lent, maintained the unlawfulness of these plays, for which he was summoned before the Vice-Chancellor and upon examination offered to prove that the Christian Sabbath ought to be observed by abstinence from all worldly business and spent in works of piety and charity, though he did not apprehend we were bound to the strictness of the Jewish precepts. The Parliament had taken this matter into consideration and a bill for the better and more reverent observance of the Sabbath, which the speaker recomended to the Queen in an elegant speech. But her Majesty refused to pass it under pretense of not allowing Parliament to meddle with matters of religion, which was her prerogative. However, the theory appeared to be so reasonable that without the sanction of the law, the religious observance of the Sabbath grew in esteem with all sober persons, and after a few years became

the distinguishing mark of the Puritans."

Neal's History of the Puritans, Vol. I, p. 176.

Rev. John Smith simply expressed the view of the convocation which had been held the year before, A. D. 1584 (see p. 1038). However Dr. Bownde's book was making converts to his theory, and the declaration of the Book of Sports by James I, A. D. 1618, was designed to discourage and stop its progress.

THE FIRST (FAMOUS OR INFAMOUS) BOOK OF SPORTS.

May 24th, 16 Jac. I., A D. 1618. "By the King.

WHereas upon Our returne the last yeere out of Scotland, We did publish Our pleasure touching the recreations of our people in those parts vnder Our hand: For some causes Us thereunto mooning, We have thought good to command these our directions then given in Lancashire with a few words thereunto added, and most applicable to these parts of Our Realmes, to be published to all Our Subjects.

Whereas We did instly in Our Progress through Lancashire reuoke some Puritanes & precise people, and tooke order that the like vnlawful cariage should not be vsed by any of them hereafter, in the prohibiting and vnlawful punishing of Our good people for vsing their lawfull Recreations, and honest exercises vpon Sundayes and other Holy dayes, after the afternoone Sermon or Seruice."

This Book of Sports is put into Modern English on p. 566.

However, the Book of Sports was challenged by his Parliament.

"A. D. 1623-4. An Act for punishing abuses committed on the Lord's day, called Sunday. The act passed through all the stages, but did not receive the Royal assent."

Historical Manuscript Commission, Appendix Report 3, p. 28.

A D. 1618. J. Task, was the first who held the belief that the Saturday-Sabbath was obligatory on all Christians, but recanted. A. D. 1628 Theophilus Brabourne advocated the observance of the Saturday-Sabbath and also recanted, but two years later, A. D. 1630 we have another book from his pen; and another in A D. 1632, both works advocating the Saturday-Sabbath. Bishop Francis White was instructed by the King to answer him, which he did in A. D. 1635. However, while the Bishop was preparing his reply the King re-issued, A. D. 1633, his father's declaration, the Book of Sports The circumstances which led the King to do this, says Baylee, were these:

"The gentry of Somersetshire solicited Sir John Richardson, Lord Chief Justice of England, and Baron Denham, to publish an Order in the county for the suppression of church-ales, bid-ales, and clerk-

ales, which were the cause of great immorality, disorder, and crime. Church-ales were gatherings in public-houses on the Lord's-day, on the termination of morning prayers; clerk-ales were merry-makings on the Lord's-day, when collections were made for the support of the clerk of the church; and bid-ales were feasts, at which collections were made for persons ruined in circumstances, in order to enable them to resume their trade or business. The Lord Chief Justice issued the Order accordingly, relying on precedent. Laud, Archbishop of Canterbury, by the wish of the King, commanded him to revoke the Order, which, after some demur, he did, "as far as in him lay." The Magistrates of Somerset, being displeased on account of the revocation of so salutary an Order, presented a petition to the King, through the Lord Lieutenant of the county praying him to renew it, but their request was not granted: on the contrary the King soon after renewed his father's Declaration, or 'Book of Sports.' " *Baylee's History of the Sabbath, p. 170.*

And its re-issue, A. D. 1633, by Charles I, see p. 566, was viewed in the light of a challenge to Almighty God himself. The people had been accustomed to hear the Catechism from Archbishop Peckham's time and to read it in their own mother tongue from the days of Archbishop Thorsby, and the people had been instructed from the days of Edw. VI and Elizabeth to respond after the Fourth Commandment, "Lord, incline our hearts to keep this law," and Charles I, their King, had given the people permission to desecrate the Sabbath on Sunday afternoons, i. e., "lawful sports to be used on Sundays after divine service."

Dr. Heylin, Chaplain to King Charles I, was instructed to write a book to defend the King's action. He did so. History of the Sabbath in two Books, by Peter Heylin, A. D. 1636. He quotes from a false translation of the Tewkesbury Jew story, overthrows the Sabbatic observance of the seventh day by assuming that Sunday was the first day, and settles the question to his own satisfaction and that of the King, but not to the satisfaction of Task and his followers (who, like Heylin, Dr. Bownde, and the Homily of A. D. 1562, had been misled by the Tewkesbury Jew story) had established themselves as believers in the laws of God, and had accepted the belief that Saturday was the seventh day.

Thus we have four parties;

(1.) Those who believe in the Fourth Commandment and that the Sunday-Sabbath is still binding, viz:

Secundo die Junij Anno Dni. 1620, Annoq Jacobi, Regis Angli. &c., xviij.

Att a Comon Councell assembled, there being present John Slaughter and Edward Toney, Bayliffes, Edward Alye, Esq., George Morrey, Thomas Hilley, John Vicarige, William Parsons, William Hitches, Ric. Bradfford, John Underhill, William Hill, Thomas Vaughan, Jno. Packer, Phillip Surman, Willm. Whitledge, Edwd. Millichep, Kenelme Merson, George Shawe, and Christopher Canner, Gent.

"It is decreed, that George Shawe, Edward Hill, and Roger Plevy shall stande removed out of their severall places of principall burgesses, or assistantes, within this towne, unles by the first day of July next, they will acknowledge the 4th Commandment or Lord's daye to bee God's holy ordinance; And that it is not in man's power to alter the number one day in seven [Dr. Bownde's theory] for a Sabbath to any other pportion of time.

"This Acte was divers times publickly reade, and it was required that if any assented not to it, he should speake, but all were silent, and a generall approbation of it wch accordingly was pfourmed by John Kay and Thomas Innes, Serjeants at mace:

"Me.: Sunday night, Mr. Bayley Toney, having assembled at his house a dozen of the company, the 2 day of Julye, did send for the said George Shawe, to know his answere, who said he was busie, and in conclusion did utterly refuse to come, though he was often sent for; yet came uppon Monday morning, but did then absolutely refuse to answer to the sd questions concerning the Sabbath. Whereuppon, the Right honoble his Maties Councell, in the Mrches of Wales (being acquainted with their dangerous opinion), sent a pursuivant for them, and there bound them over before the hye commission: and did well like of or said acte and much commend us for the same: and did ratifie it by subscribing their names for confiirmation of it, viz., the Lord President, Sr Thomas Chamberlayne, Sr Henry Tounsen, and Mr. Overbury.

"Me.: The viijth day of November, *1620*, the sd Edward Hill and Roger Plevy, being agayne demanded their opinion concerning the Sabbath, did then acknowledge the Xtian Sabbath or Lord's day now observed, to be a divine ordinance, begun and sett up by such who weere inspired by the holy ghost. And that they beleved, that it is not in the power of any church to alter it to any pportion of time. That acknowledgemt was made at Mr. Lyes howse in psence of both bayliffes, Mr. Lye and Mr. Morrey, Mr. Vicaridge, Mr. Hitch, Mr. Psons, Mr. Bradford, Mr. Underhill, Mr. Gelfe, M. Surman, Mr. Canner, and Mr. Hale.

"The same day, afterwards, George Shawe, in open chamber, acknowledged as much, whereuppon they were restored to their places aforesaid."

"Tewxbie,

'Actes and Ordinances, from tyme to tyme made and agreed uppon by the Bayliffes and Common Counsaill of the said Borough of

Tewxburie, for the better government of the said towne, and of all artificers apprtices, and servants, wth all other Inhitantes of the same."

Transcribed by Rev. T. Wilkinson from the Tewkesbury Town Record. *Sabbath Memorial, p. 288.*

(2.) Dr. Bownde, advocating the observance of the Sunday-Sabbath as *a* seventh day, and still binding upon the human race.

Dr. Bownde's book was called in and forbidden by Archbishop Whitgrift and Sir John Popham, Lord Chief Justice of England. After Archbishop Whitgrift died, A. D. 1600, it was re-isued in A. D. 1606. Its suppression caused it to be anxiously sought for and read. Dr. Bownde says:

"But now concerning this very special seventh day which we now keep in the time of the gospel, that is well known, that it is *not* the *same* it was from the beginning, which *God* himself did *sanctify*, and whereof he speaketh in this commandment, for it was the day going before *ours*, which in Latin retaineth its ancient name, and is called the Sabbath, which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy *this* seventh day, which was unto them not the seventh, but the *first* day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto *that* very *seventh*. Concerning the time, and persons by whom, and when the day was changed, it appeareth in the New Testament, that it was done in the time of the apostles, and by the apostles themselves, and that together with the day, the name was changed, and was in the beginning called the *first day of the week*, afterwards the *Lord's day*.

The Doctrine of the Sabbath, Plainly Laid Forth & Soundly Pvoven.

(3.) Bishop White and Dr. Heylin, advocating the observance of Sunday as the first day, and abrogating the Sabbatic observance of both the Saturday and the Sunday-Sabbath as the seventh day of the Fourth Commandment.

(4.) Task, advocating the observance of what he thought to be the seventh day, viz., Saturday, and abrogating the observance of the Sunday-Sabbath of the Fourth Commandment.

Task was brought before the Star Chamber in A. D. 1618. The specifications are: "Christians are bound to abstain from those meats which the Jews were forbidden in Leviticus, and that they were bound to observe the Jewish Sabbath." Bishop Andrews soon converted him to the belief of himself and the church of England, and in 1620 Task published "A Treatise of the Liberty from Judaism, or an Acknowledgement of True Christian Liberty." This was fol-

lowed by Theophilus Brabourne, of Northfolk, a clergyman of the church of England.

'A Discourse upon the Sabbath Day. The Lord's Day is not the Sabbath Day. The Time when the Sabbath Day should Begin and End for the Satisfaction of Those Who are in Doubt on this Point. That the Seventh-Day Sabbath is not Abolished. That the Seventh-Day Sabbath is Now still in Force. A. D. 1628." He says:

"If you keep the Lord's day and profane the Sabbath you walk in great peril and danger to say the least of transgressing one of God's eternal and inviolabe laws, the Fourth Commandment; but on the other side, if you keep the Sabbath day; though you profane the Lord's day, you are out of all gunshot and danger; for you have transgressed no law at all, since Christ nor his Apostles did ever have any law for it." *Cox's Sabbath Lit., Vol. 1, p. 162.*

Brabourne was brought before the High Commission Court and retracted the View expressed in his Book.

Then we have another work issued by him in A. D. 1630 and again in A. D. 1632.

"A Defence of the Most Ancient and Sacred Ordinance of God, the Sabbath Day. Undertaken against all Anti-Sabbatarians, including Protestants, Papists, Antinomians and Anabaptists, and by Name and Especially Against these ten Ministers: M. Greenwood, M. Hutchinson, M. Furnace, M. Benton, M. Gillard, M. Yates, M. Chappel, M. Stinnet, M. Johnson and M. Warde."

This work brought Bishop White into the field, who replied in *A. D. 1635.*

"A Treatise on the Sabbath Day, containing a Defence of the Orthodoxal Doctrine of the Church of England against Sabbatarian Novelty." The work is dedicated to Archbishop Laud. White speaks of Brabourne as follows;

"A certain Minister of Northfolk, where I myself of late years was Bishop, published a Tractate of the Sabbath; and, proceeding after the rule of Presbyterian principles, among which, this was principal: That all religious observations and actions, and among the rest, the ordaining and keeping of Holy days, must have a special warrant and commandment in Holy Scriptures, otherwise the same is superstitious; concluded from thence, by necessary inference, that the seventh day of every week, to wit, Saturday, having an express command in the Decalogue, by a precept simply and p rpetually moral, (as the Sabbatarians teach) and the Sunday or Lord's-day being not commanded, either in the Law or in the Gospel 'the Saturday must be the Christians' weekly Sabbath, and the Sunday ought to be the working day.' " . . .

"Now because his Treatise of the Sabbath was dedicated to his Royal Majesty, and the principles upon which he grounded all his arguments, (being commonly preached, printed and believed, throughout the kingdom) might have poisoned and infected many people, either with this Sabbatarian error, or with some other of like quality; it was the King, our gracious Master, his will and pleasure, that a treatise should be set forth to prevent further mischief, and to settle his good subjects (who have long been distracted about Sabbatarian questions) in the old and good way of the ancient and Orthodoxal Catholic Church."

Introduction to Bishop Francis White's Treatise on the Sabbath.

A. D. 1636. "News of two scandalous Books, they say, printed and dispersed into many hands, concerning the Fourth Commandment." *Hist. Manuscript Com. Appendix Report 4, p. 292.*

These two "scandalous" books were Brabourne's.

Bishop White, in replying to Theophilus Brabourne, lays down the foundation of modern belief, thus:

"T. B. His Doctrine concerning the perpetual morality of the Saturday-Sabbath, is repugnant, to the publick sentence of the Church of England: and to the sentence of Divines who lived at the beginning of the Reformation.

I. The Rubrick of our Liturgy, at the foot of the Calander, rehearseth all, and every festivall Holy-day to be observed in our Church throughout the yeare; and it nameth all Sundays, &c.

Also the Curate is commanded, that he declair openly in the Church upon every Sunday, the Holy-dayes (if any bee) of every week, but the Saturday is none of these.

The Homily of our Church, faith: Rev. i 10. 'I was in the Spirit on the Lord's day' since which time God's people have in all ages without gainsaying used to come together upon the Sunday to celebrate and honour the Lord's blessed name and carefully to keep that day in holy rest and quietness both man, woman, child and servant. Ibid. We must be carefull to keepe &c not the seventh day, which the Jews kept, but the Lord's day, the day of our Lord's resurrection, the day after the seventh day; which is the first day of the week.

Canon 13, A. D. 1603. All manner of persons within the Church of England, shall from henceforth, celebrate and keep the Lord's-day commonly called Sunday, and other holy days, &c (amongst which, the Saturday of every week is none).

Statut. Edward. Regis Anno 5 & 6. Neither is it to be thought, that there is any certain time, or definite number of days prescribed in Holy Scripture &c but that the appointment both of the time and also of the number of the days is left to the authority of God's word to the liberty of Christ's Church. . . . . .

Bishop Cranmer's Catech. Anno 1548. The Jews were command-

ed in the old Testament to keepe the Sabbath day, and they observed it every seventh day called the Sabbath or Saturday: But we Christian men in the new Testament are not bound to such commaudment of Moses' law; and therefore we now keepe no more the Sabbath or Saturday, as the Jews did, but we observe the Sunday, and some other days.

John Fryth declar. of Bapt. p. 96. Our Fathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent that men might have an example of Christian liberty; and that they might know that neither the keeping of the Sabbath, nor of any other day is necessary. . . . . .

Will. Tindal, Answer to D. More ca. 25.— We be lords over the Sabbath and may change it into Monday, or any other day as we see need. . . . . .

D. Barnes' Articl. p. 206. Therefore be certain days assigned, that we should come together, not that the day in which we come together is holier than any other, but all days are alike equal. . . .

Now from these Testimonials it appeareth T. B. His position concerning the perpetual morality of the Saturday-Sabbath, and our new mens assertion concerning the Sunday-Sabbath, are repugnant to the ancient and publick sentence of the Church of England."

A Treatise on the Sabbath-day, pp. 3 to 6.

Bishop White then proceeds to quote the Fathers of the Primitive Church, Justin Martyr, Tertullian, Irenaeus, Origen, Council of Laodicea, Eusebius, etc., proving the Lord's day to be the first day. However the good Bishop overlooks the fact that the Lord's day festival was a *vigil* at first, and had been put back by the Curfew of William I from the first day to the seventh day, and that the Sunday Sabbatarians were keeping the seventh-day Sabbath, and therefore the reciting of the Fourth Commandment together with the response in our Church Services on Sunday, was right, and had the prior claim of being considered orthodox, while Bishop White's view was new and novel, having been misled by the *English Reformers, e. g.*

Archbishop Cranmer's Catechism of A. D. 1548 was discussed when the First Prayer Book was being revised, and was found wanting, and therefore it did not find a place in the Second Prayer Book of Edward VI. The Fourth Commandment was revised to read "seventh day" instead of "Sabbath," and having been so revised it was approved by Archbishop Cranmer, himself, the Archbishop of York, together with the Bishop and clergy of both provinces, and confirmed by an act of Parliament. Bucer and Peter Martyr, two *foreign reformers* who had been invited to take a hand in its revision,

were enabled to refute the Tewkesbury Jew story of Saturday being the Jew's Sabbath, and so put Archbishop Cranmer right. This is clear from Peter Martyr's comment on Rom. xiv, in speaking of days the observance of which was optional, says:

"But we except the Lord's-day [Seventh-day Sabbath], for it belongs to the Decalogue, as one day of the week was to be consecrated to the service of God: in the old dispensation God willed that day to be the seventh; that the memory of the creation of the world and of deliverance from Egypt might with more certainty be impressed on the mind; but afterwards the Lord's-day was substituted, that the memory of the resurrection of Christ, and of salvation obtained through Him, and our hopes of our own resurrection, might be impressed as deeply as possible on our minds; and it was appointed by the Apostles themselves, of which there is sufficiently plain mention in the Sacred Scriptures."

Quoted from Baylee's History of the Sabbath, p. 209.

An alteration was also made in the numbering of the Commandments at the revision of the First Prayer Book. "Remember the Sabbath day" was always the Third Commandment, but in the Bishop's Book, A. D. 1547, "Remember the Sabbath day" appears as the Fourth Commandment and this arrangement was accepted by the Compilers of the Second Prayer Book. Bucer, who founded the Lutheran sect, Tetrapolitans, followed this style, and doubtless he had some hand in changing the numbering in the Second Prayer Book. This arrangement was originally taken from Josephus (Ant. Book iii, chap. v, S. 5). "Fourth. That we must keep the seventh day by resting from all sorts of work." And Peter Martyr advocated this arrangement. *Loci Communes, Basle, 1580. loc. 14, p. 684.*

However, the controversy went on and on, and at the time when I left England in 1888 seven societies had been formed to secularize the Sunday on the plea that it was the first day and not the seventh. Let us now see when the change was first made in our Statute law. In all of the Sunday laws down to the time of Edward VI Sunday stands alone, thus:

"All the days hereafter mentioned shall be kept and commanded to be kept holy days and none other; that is to say, all 'Sundays' in the year." (*see p. 555*)

The next is the First Statute of Elizabeth. C. 2.

"They were required to resort to the Parish Church for divine service upon every Sunday and other days ordained."

We have the change in Charles I.

A. D. 1625. "An Act for punishing divers abuses committed on the *Lord's day commonly called Sunday.*" (*see p. 556*)

Then we have the Act of Charles II, *chap. vii.*

A. D. 1676. "Keep the Lord's day commonly called Sunday."

We now come to the Scottish acts.

A. D. 1579. "And seeing that the Sabbath dayes is now commonally violated and brcken, as well within burghs as in the country, to the great dishonour of God, by holding and keeping the said markets and fairs on Sondays." (*see p. 583*)

A. D. 1592. "Alteration of Mercet Dayes from the Sabbath-Dayes. It shall be allowed to all Towns and parishes, where markets were allowed to be kept and holden upon the Sabbath day (being prohibited by the law of God and the laws of the Realm so to continue) to elect and choose any other day of the week for holding the said markets." [This Act identifies the Sabbath as the seventh day, "The law of God and the law of the realm (*see p. 584*).]

A. D. 1593. "An Act againis keepin of marcattis on the Sabbath day. . . . approves the acts made concerning discharging fairs and markets holden on the Sondayes."

A. D. 1593. "That by an act and ordinance made concerning the observance of the Sabbath day . . . which was Sonday."

A. D. 1594. "For the better observance of the Sabbath day. That whosoever profanes the Sabbath day by selling goods, &c. (*see p. 595*)

A. D. 1598. "Considering one of the greatest causes which has procured God's judgement from time to time to fall upon this realm in bygone times has been the profanation of the Sabbath day, which should be alway bestowed and employed in God's service." *Id.*

A. D. 1639. "The cacthing of Salmon and Hireling of Laborers on the Sabbath and Hireing of Shearers on Sooneday." (*see p. 586*)

A. D. 1640. "Discharging the going of Salt pans and Mills upon the Sabbatne day." *Id.*

A. D. 1641. "Act against gangin Salt pans and Mylens [mills] on the Lor l's day." [This is the first place where Lor l's day is mentioned in the Scottish Acts of Parliament. (*see p. 587*).]

A. D. 1646. "Act against going of Mills, Salt pans or fishing on the Lord's day." [We have in this act the change from the *eve, to "midnight to midnight."* (*see p. 587*).]

A. D. 1690. "Of religious worship and the Sabbath day. . . . One day in seven for a Sabbath to be kept holy unto Him which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in scripture is called Lord's day and so to be continued to the end of the world as the Christian Sabbath." (*see p. 588*) [The change from the seventh to

the first day in Scotland is first made in the reign of William and Mary.]

In America we have the first Colonists from England arriving in A. D. 1607 to 1620. The time when Task was apprehended was in *1618*, so the Saturday-Sabbath was not introduced by the Taskites. The first Sunday law we find is the law of New Haven,

1650. "Profane the Lord's day."

1658. "Profaning the Lord's day."

" *61.* "Upon the Lord's day."

The Massachusetts-Bay Colony we have

1629. "Sabbath may be celebrated."

" *41.* Death penalty for "gathering sticks on the Sabbath."

" *46.* "On the Lord's day."

" *53.* "Lord's-day."

" *58.* At the second session held in Boston Sabbath and Lord's day are used interchangeably.

" *65.* "Do profane God's holy Sabbaths."

" *68.* Lord's day and Sabbath used interchangeably."

" *73.* "The Law of the Sabbath."

" *77 and '79.* "Prevent the profanation of the Sabbath."

" *82.* Massachusetts. Cromwell's law of "midnight to midnight" is first recognized in this act. In all the previous laws the day begins and ends with sunset.

" *73.* Rhode Island. "Therefore by his Majesty's authority it is enacted that on the *first days* of the week." Here we have the change first made in America by Charles II.

We have already given the testimony that Charles I believed that the Sunday was the Lord's day, or the first day, and therefore we are not surprised that he is the first *in our statutes* to depart from ancient usages. The Ten Commandments together with the Belief and Lord's prayer had been set up in the churches by Elizabeth in A. D. 1560, two years previous to the Homily of A. D. 1562, and in A. D. 1564 in the Book of Advertisement "it is ordered to sette the Tenne Commandments upon the easte walle over the said table," and the 82 can. of the Church of England, "to be set up on the east end of every church and chapel where the people may best see and read them."

Thus we see that the Ten Commandments were placed in our Churches prior to the change of Charles I and has continued to our

times, excepting the short periods when the Prayer Book was suppressed by Queen Mary, and Oliver Cromwell.

However, during the time of the Civil War it became unsafe to advocate the Saturday-Sabbath, although it was much talked of, for the Presbyterians as well as the Royalists, were very dogmatic in not allowing any one to preach but the *clergy*. The Independents on the other hand, admitted no clergy but thought that every one had a right to instruct his fellows. At the head of this sect was Oliver Cromwell, and as soon as he came into power this reform movement commenced in real earnest.

"He began," says Neal, "with the Sabbath on March 22, 1642-3. Sent to the Lord Mayor of the City of London to desire him to put into execution the Statutes for the observance of the Lord s day. . . . . Offenders were to be punished as the law directs. This order had a very considerable influence upon the City which began to wear a different face of religion to what it had formerly done. May 5th, the Book tolerating Sports on the Lord's day was ordered to be burned by the common hangman in Cheapside and other usual places; and all persons having any copies in their hands are required to deliver them up to one of the sheriffs of London to be burned." *History of the Puritans, Vol. 1, p. 454.*

However, there was free liberty to advocate anything and everything by anybody and everybody. The Saturday or Seventh-day Baptists were amongst the first to avail themselves of this religious liberty, and the first church or meeting house they had was built in Bull Stake Alley, High St. White Chapel. Their first Pastor was Doctor Peter Chamberlain. This appears from a Pamphlet, A. D. 1655. "A Declaration of several Churches of Christ and Godly People in and around the Citie of London; concerning the Kingly Interest of Christ and the present Sufferings of His Cause and Saints in England." In this Declaration appears a list of 142 names which is headed by Dr. Chamberlain, thus: "In the Name of the whol Church that walks with Dr. Chamberlain." This Church was afterwards moved to Mill Yard about one-half mile south of the Alley. We learn from Dr. Peter Chamberlain's tombstone in Woodham, Mortimer Churchyard, Essex, the following:

"Dr. Peter Chamberlain was born 8th of May, 1601, and dyed 22 December A. D. 1683, being 82 years old. That he took ye degree of Doctor of Physics in Several Universities; was Physician in Ordinary to three Kings and Queens of England, viz., King James and Queen Anne; King Charles I and Queen Mary; King Charles II and Queen Katherine. As for his religion [he] was a Christian, keeping

the Commandments of God and faith of Jesus; being baptized [adult baptism] about ye year 1648 and keeping the seventh day for ye Sabbath about 32 years."

Therefore the church must have been built between A. D. 1648 A. D. 1654.

The next we have in order to erect a place of worship for meeting on what was believed and taught to be the seventh day, i. e., Saturday, was the Jews. Rabbi Hermann Adler at the Spanish and Portuguese Jews' School, on Sunday, May 1st, 5630 A. M.—1870 A. D. and printed by request, says:

"Historians have even gone so far as to assert that this accusation of clipping and adulterating the coin of the realm led to the banishment of the Jews from this country. Dr. Gratz, however, has by diligent investigation' discovered that quite another fact led to their expulsion under Edward I., in the year 1290. A Dominican friar, Robert de Redinnge by name, who was an eloquent preacher and a good Hebrew scholar, was entrusted with the task of converting the Jews. But instead of converting them, he himself became converted. An earnest study of Holy Scriptures inspired him with so ardent a love of Judaism that he became a proselyte. The Dominican friars were infuriated by the disgrace which attached to their order in consequence of this conversion. They gained the bigoted queen-mother, Eleanor, over to their side, and she did not rest until King Edward issued an edict for the total expulsion of our people from this kingdom. The number of exiles is estimated as having amounted to upwards of sixteen thousand. All their property, debts, and mortgages were confiscated by the king. And, what is to be considered a greater loss, their synagogues throughout the land, and their valuable libraries at Oxford and Stamford, were appropriated by the ignorant monks, who could make no use of the treasures which fell into their hands. And thus again a remnant of Israel was exiled, outcast, and homeless. We can picture them to ourselves quitting this inhospitable country, with mingled feelings of joy and bitter grief, tearfully lamenting,—

'But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be
Our own must never lie.'

It is believed that, during a period of 365 years, not one Jew trod upon British soil (for it is very doubtful whether the infamous physician, Rodriguez Lopez was one of our nation, as is asserted by some historians). But at the end of that period Divine Providence had prepared the man by whose instrumentality our people were again to find a habitation on these shores, where they were destined to enjoy

days immeasurably happier than their ancestors had seen.

When Oliver Cromwell became Lord Protector of England, the celebrated Rabbi, Manasseh ben Israel, of Amsterdam, a man who possessed great acquirements, considerable skill in languages, and a consummate knowledge of the world, conceived the idea of obtaining the re-admission of his brethren into this island. He was invited by Thurloe, the Secretary of State, whose acquaintance he had made at the Hague, to come over to England.

When he arrived in this country, he presented to the Lord Protector an address, drawn up with great eloquence and skill, in which he petitioned him to re-admit his people, and to grant them the free exercise of their religion. At the same time he published a declaration to the Commonwealth of England, in which he set forth the motives of his coming. Time will not allow me to dwell upon the negotiations which were now carried on, and in which Manasseh distinguished himself by his diplomacy and tact; nor upon the conferences held by Cromwell with lawyers, merchants, and divines. Suffice it to say, that the Jews found a warm and powerful advocate in the Lord Protector. "Never in my life have I heard a man speak so beautifully as His Highness did on this occasion," said Sir Paul Rycaut, "when he defended the Jews from the base accusations made against them." Many were the absurd rumours that were now spread; many the strange and unpractical plans that were now proposed. It was bruited abroad, and widely believed, that the Jews had offered half a million of pounds sterling on condition of obtaining St. Paul's Cathedral for their synagogue and the famous Bodleian Library at Oxford. Harrington, a well-known writer of those days, in his Oceana, gravely proposed disburthening the kingdom of the weight of Irish affairs by selling the island to the Jews. Fortunately for us, the plan was not entertained. Numbers of pamphlets were published on this question. Several opponents revived the disgraceful accusation that the Jews murdered Christian children for the Passover, and they gained their living principally by usury. Manasseh ben Israel published his ablest work in reply to these attacks, 'Vindiciæ Judæorum; or, a Letter in Answer to Certain Questions Impounded by a Noble and Learned Gentleman (William Prynne) Touching the Reproaches cast upon the Nation of the Jews;' and in his treatise he triumphantly rebutted those charges.

His untiring exertions in behalf of his brethren, though not immediately crowned with the success they deserved, were fully appreciated by his friends, and notably by the Lord Protector, who treated him with marked respect; and in proof of this, I may mention that there is a record among Cromwell's privy seals to the following effect (see Carlyle's "Letters and Speeches of Oliver Cromwell," London, 1857, iii. 135):—'To Manasseh ben Israel, a pension of one hundred pounds per annum.'

One very interesting fact in connection with his visit to this country is not generally known. The University of Oxford conferred the degree of Doctor of Philosophy and Medicine upon his son Samuel ben Israel, in acknowledgement of his scientific attainments, with all the ceremonies observed on such occasions. The square cap was placed upon his head, a golden ring upon his finger, and the kiss of peace was imprinted on his cheek. This fact would seem to show that the University was more enlightened in the year 1655 than it is in 1870, and I hope that at the ensuing debates on the University Tests Bill our Jewish Members will draw the attention of Parliament to this circumstance. And while on this subject, I cannot refrain from mentioning that we have been very ungrateful to the memory of Manasseh ben Israel. Why is there not a single institution in our midst bearing his name? Why have we no edition of his works, no biography of this great and good man, who, though but a humble preacher, neither richly endowed with worldly goods, nor possessed of much influence, laboured so energetically and disinterestedly for the good of his brethren.

Although Parliament could not be induced to pass a special Bill for legalizing the re-admission of the Jews in England, Manasseh prevailed upon Cromwell to allow some of our people to settle here. Several Spanish and Portuguese Jews at once availed themselves of this privilege. There is a document in the archives of this synagogue, dated February. 1657, which gives 'An account of a piece of ground in the parish of Stepney, granted to the Jews for a burying ground.' It is the very spot where their hospital now stands. In the same year they erected the first Portuguese synagogue, in King Street, Duke's Place. They must have increased very rapidly, for about ten years after they elected . . the great Talmudist, Jacob Sasportas, who had accompanied Manasseh ben Israel on his visit. Soon after a number of German Jews arrived and settled in London, and their numbers also increased so rapidly that they found it necessary to build a synagogue. It is a noteworthy circumstance that this place of worship was erected, in the year 1692, on the site now occupied by the present Great Synagogue in Duke's Place, at the sole expense of one pious and benevolent individual, Moses Hart, the brother of the great German Chief Rabbi of their congregation, Uri Phoebus.

It would be an interesting task to delineate the gradual rise and progress of our community, to describe with what devotion and steadfast adherence to the priniples of their faith, their members founded educational and charitable institutions, of which we may well be proud.* I would also fain speak to you of the eminent men

* The oldest Jewish charitable institution in this country is a Society entitled . . . . . established in the year 1664, for the study of the law, and the education and clothing of boys belonging to the Portuguese congregation.

who shone by their learning, their piety their patriotism, or their benevolence. But the hour is wearing on apace, and I can only single out a few names. Among theologians I would particularise R. David Nieto, author of the ..... (on the Oral Law), elected Chacham of the Portuguese Congregation in 1701, famed as a profound scholar, an eloquent preacher, a poet, astronomer, and linguist; and R. David Tevli Schiff, elected, in 1764, Chief Rabbi of the congregation of German Jews, whose valuable annotations on the Talmud and Responsa are contained in the work .... Of scientific men, I would mention, Emanuel Mendes da Costa, a very skillful physician and naturalist, who was elected Secretary and Librarian of the Royal Society, and filled this honourable post with great credit until his death (in 1769). Among financiers I will single out Sampson Gideon, one of the great props of the money market, who, at the time of a severe panic, when the Pretender was marching with an army against London (1746), alone stood firm and unaffrighted, and bought up all the stocks in the market, which were being sold at any price. Our need of praise is also due to the benevolent brothers, Abraham and Benjamin Goldsmid, the founders of the Jews' Hospital, whose names were mentioned with profound respect by high and low, whose fame the newspapers trumpeted forth, one day recording the grandeur of some entertainment given to royalty, on the next relating a visit of mercy paid to the cell of a criminal." *Jews in England, pp. 19-26.*

We will now see what the Churchman, Dean Milman, says about the return of the Jews.

"It was not till the Protectorate of Cromwell, that the Jews made an open attempt to obtain a legal re-establishment in the realm. The strength of ancient pr judice co-operating with the aversion of a large part of the nation towards the government, gave rise to the most absurd rumours of their secret proposals to the Protector. It was bruited abroad, and widely believed, that they had offered £500,000, on condition of *obtaining St. Paul's Church for their synagogue, and the Bodleian Library to begin business with.* Harry Martin and Hugh Peters were designated as the profane or fanatic advisers of this strange bargain. Another equally ridiculous story was propagated of certain Asiatic Jews, who sent a deputation to inquire whether Cromwell was not the Messiah, and went to Huntingdon with the ostensible design of buying the Hebrew books belonging to the University of Cambridge, but with the real object of searching the Protector's pedigree to find whether he could claim Jewish descent. The plain fact was this—a physician of great learning and estimation among the Jews, Manasseh Ben Israel, presented a petition to the Protector for the re-admission of his countrymen to the realm. The address was drawn with eloquence and skill—it commenced by recognising the hand of God in the appoint-

ment of Cromwell to the throne; it dexterously insinuated the instability of all governments unfavourable to the Jews, and it asserted the general joy with wh ch the ambassadors of the Republic had been received in the synagogues of the Jews. Manasseh Ben Israel issued a second address to the Commonwealth of England. It complimented the general humanity of the nation, *stated his sole object to be the establishment of a synagogue in the kingdom*; it adroitly endeavored to interest the religious enthusiasm of the nation on his side, by declaring his conviction, that the restoration of Israel, and of course the Last Day, was at hand; it did not neglect the temporal advantages of the worldly, the profit to be derived from their traffic; and concluded with expressing his sincere attachment to a Commonwealth abounding in so many men of piety and learning. Whether moved by one or all these reasons, Cromwell summoned an assembly of 2 lawyers, 7 citizens of London, and 14 divines, to debate the question: 1, Whether it was lawful to admit the Jews; 2, If lawful, on what terms it was expedient to admit them. The lawyers decided at once on the legality; the citizens were divided; but the contest among the divines was so long and so inconclusive, that Oliver grew weary, and the question was adjourned to a more favourable opportunity. It is a curious fact of the times, that so far were some of the republican writers from hostility to the Jews, that Harrington, in his Oceana, gravely proposes disburthening the kingdom of the *weight of Irish affairs, by selling* Ireland to the Jews. The necessities of Charles II. quietly accomplished that change which Cromwell had not dared openly to venture. The Jews stole insensibly into the kingdom, where they have ever since maintained their footing, and no doubt contributed their fair proportion to the national wealth." *Milman's History of the Jews, pp. 480-1.*

The sole object of Manasseh Ben Israel was to establish a synagogue in the Kingdom. The lawyers decided on its legality, but the citizens and divines could not agree. The Star Chamber had been abolished and therefore the Jews had nothing to fear; and so they came over and in time they built their Metropolitan synagogue under the protection of Cromwell and his lawyers.

The historian Macaulay says:

"The Protector's foreign policy at the time extorted the ungracious approbation of those who most detested him. The Cavaliers who could scarcely refrain from wishing that one who had done so much to raise the fame of the nation had been a legitimate King; and the republicans were forced to own that the tyrant suffered none but himself to wrong his country; and that, if he had robbed her of liberty, he had at least given her glory in exchange. After a half century, during which England had been of scarcely more weight in European polities than Venice or Saxony, she at once became the most formidable power in the world, dictated terms of

peace to the United Provinces, avenged the common injuries of Christendom on the pirates of Barbary, vanquished the Spaniards by land and sea, seized one of the finest West India islands, and acquired on the Flemish Coast a fortress which consoled the national pride for the loss of Calais. She was supreme on the Ocean. She was head of the Protestant interest, all the reformed Churches scattered over Roman Catholic Kingdoms acknowledged Cromwell as their guardian. The Huguenots of Languedoc, the shepherds who, in the hamlets of the Alps, professed Protestantism, older than that of Augsburg, were secure from oppression by the mere terror of that great name. The Pope himself was forced to preach humanity and moderation to Popish Princes. For a voice which seldom threatened in vain had declared that, unless favour was shown to the people of God, the English guns should be heard in the Castle of Saint Angelo."

Macaulay's History of England, Vol. I, pp. 107-8.

Here, then, we have the Jews' synagogue opened for worship on Saturday morning, in a place that became the world's metropolis, and in consequence of the liberty which the reformation brought to the Jews everywhere they rapidly fell into line with the English Jews and made Saturday their Sabbath, and it has remained so ever since.

We have evidenced the fact that the Portuguese and Spanish Jews according to Father Alvarez (the Portuguese Embassy to Abyssinia, A. D. 1520-7) kept the Saturday half holiday, and commenced their Sabbath on Saturday afternoon, and not on Friday, and the same may be said of the German Jews. Luther says, that those Christians who want to keep the Sabbath like the Jews must keep it from *Sun's eve*, i. e., Saturday afternooon. From this it is clear that when the Portuguese Jews left Portugal for England they commenced the Sabbath on Saturday afternoon, and the same may be said of the German Jews who built their synagogue in A. D. 1692. Another synagogue was built in Saint Helen's Bishopsgate in A. D. 1838, and now they are scattered everywhere over the country all keeping the Saturday-Sabbath. Charles I and Cromwell had legalized the Lord's day as the first day, and the discussion about the Sabbath was at its height when the Jews arrived in England, and *not one single writer attempted to show that Sunday was the seventh day*. Cromwell had suppressed the Prayer Book, the Ten Commandments, and the Responses, and there was absolutely nothing to show that Sunday was the seventh day, but the traditions of the Commonality, and this was entirely overlooked or treated as *vulgar*. They all *assumed* that Sunday was the first day, for this question

had never been discussed in any other country, and could never have arisen in England if the Jews had been allowed to remain, but having been expelled for three hundred and sixty-five years, they simply conformed to the view taken by the government, the Church clergy, the *learned and elite*, and like the Seventh-day Baptists the Jews changed their day of worship.

This question is a serious matter for the pious Jews, and I would suggest that our Jewish brethren should search up their own *data*. They have one which was compiled by their own Rabbins at a time when their ancestors met for worship on the Sunday-Sabbath. Just see if this era A. M. begins on Sunday or Monday as the first day.

The belief of Christendom is, that Monday was the day when God said: "Let there be light, and there was light" (see Leo Ep. p. 1030 and Justin's Apology, p. 662), and the Christians got this belief from the Asiatic fasting Jews. Acts xx 7 was an Assyrio-Catholic assembly or an Asiatic synagogue, and the lighting of "many lights" was to memorialize the first day of Creation with the breaking of bread, and Easter eve was the night of nights, which was believed to be the first night in the cycle. However, while the Jews computed like the Christians, with the eve, they began with the lunar month Tishri or September, the tradition they follow states that the world was created on the first day of this month, i. e., New-moon-day, a word that has cradled Monday into existence to denote the first day of the week, but the Jews celebrated the feast of Creation at the end of the Creation week, i. e., on the seventh day, i. e., on Sunday, and their Sabbath lamp, which contains seven cotton wicks, denotes the seven days of Creation. The feast of the first Creation day of the Assyrio-Catholic Church still survives in the Roman Catholic Church, and the custom of lighting "many lights" *is a part of the mass*, and was moved back when the vigils were discontinued, and this accounts for the "altar lights" now in the churches during the day time.

A converted Israelite once asked the question, "What advantage hath the Jew?" and answered it by saying: "Much every way. Chiefly because unto them were committed the oracles of God." Now the Jews have not lost the oracle, they simply did not consult it when they met for worship on Friday eve, for if they had they would never have met for worship on that day and designated it the Sabbath. However, the villagers and commonality who had not heard of the Tewkesbury Jew still believed that Sunday was the

seventh day, but no one could prove it.

The next place of worship opened on Saturday was Pinner's Hall near Broad Street. Francis Bamfeld was the first pastor of the Seventh-day Baptist Church, and being one of the divines who was unable to conform to the act of uniformity of A. D. 1662, he spent most of his time in prisons. Upon his release he formed a church at Pinner's Hall, A. D. 1681. Edward Stennett became the pastor in A. D. 1686-9 and Joseph Stennett A. D. 1690 to 1713. He was the author of the well-known hymn—

"Another sixdays' work is done;
Another Sabbath is begun:
Return my Soul unto thy rest;
Revere the day that God has blessed."

And the next church was built in Mill-yard, Goodman's Fields. London E., A. D. 1693, and destroyed by fire A. D. 1790. The church was rebuilt the same year. The church that first met at Bull Stake Alley removed to Mill-yard, Goodman's Fields. The first pastor was Doctor Chamberlain. Then followed John James.

"In the person of John James we have a noted instance of martyrdom for nonconformity, and for obedience to the Sabbath. October 19th, 1661, while Mr. James was preaching at the meeting place in Bull Stake Alley, he was arrested, tried, and committed for a time to Newgate prison, then sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off, and placed first on London Bridge, and afterward set up on a pole in Whitechapel, opposite to the meeting place in Bull Stake Alley; his body to be cut into quarters, and a quarter placed on each of four of the seven gates of the city.

Mr. James gained great sympathy and respect for his devotion and submission to God. On the day of his execution he was bound to a sled, and drawn through the slush of the streets to Tyburn, where he spoke with great power, and prayed with such fervency that the hangman would not execute the full tenor of the sentence, but in compassion permitted him to become fully dead before he was drawn and quartered. In other respects the sentence was executed. His quarters were exposed on four of the gates, supposed to be the four nearest to the meeting place, namely, Aldgate, Bishopsgate, Moorgate, and Aldersgate. What became of the fragments of the body is not known, but God will reward this faithful martyr when the souls beheaded for the witness of Jesus and the word of God (Rev. xx) shall come to life and reign with Christ."

Sabbath Memorial, p. 184.

The Rev. W. M. Jones gave me a photograph of John James on his way to Tyburn, and we produce it on opposite page.

Henry Soursby was the next pastor, then John Maulden, John Savage, Robert Cornthwaite, Daniel Noble, William Slater, William Henry Black and W. M. Jones. This gentleman held the pastorate until the chapel went into other hands. We take the following from the Sabbath Memorial:

"Change of Address. Correspondents will please note that our address is no longer 15, Mill Yard, Leman Street, but 56, Mildmay Park, London, N.

That ancient site, Mill Yard, purchased by our people in 1689, was on the 19th of June, 1885, delivered into the hands of the London, Tilbury and Southend Railway Company, who, with the Blackwell *versus* the Great Eastern Railway, are now literally engulphing it. Henceforth our church's rallying point will be (so soon as the new chapel can be built) at 56, Mildmay Park, which is easily reached by train from Broad Streeet or by tram from Moorgate Street."

Sabbath Memorial, p. 511.

However, the new church was never built. The General Baptists put in a claim that the purchase money should go to them, and after a legal battle they won the day. It appeared that the church had been supported by the revenue from lands that had been left for the support of *Sabbatarian churches.* The General Baptists maintained that their churches were *Sabbatarian* and that they *kept the Sabbath*, and so the Seventh-day Sabbatarians lost their case to the great disappointment of Mr. Jones and his little flock.

However, while Pinner's Hall has ceased to exist as a meeting-place for worship, it having been turned into a solicitor's office and Mill Yard demolished to make room for railway improvements, the following is a list of the places where the Saturday-Sabbath congregations meet; "Aberystwith, Berkenhead, Clones, Grimsby, Kettering, Keynsham, Commercial Street and Holloway, London; Natton, Southampton, Ulcerby, Wellingboro." *Sabbath Memorial, p. 620.*

We will now notice the writers: Thomas Broade, of Oxford, A. D. 1621, wrote a reply to Doctor Bownde's work, "The First Day is not the Seventh." He says:

"I have much mervailed, wherefore some must nedes haue the Lords day be the 7th, so contrary to the Scriptures who terme it the first of the weeke in two places: and at the mouth of two witnesses we would thinke, this matter should be established. But it seemeth, as *Isaac* said, *Jacob have I blessed, & he shal be blessed* so they thinke: God blessed the 7th day, and it must be blessed: wherefore vnless

THE PROCESSION TO TYBURN.

(Taken from a Wood Cut now in the British Museum.)

the Lords day come to be the 7th, it is not blessed and sanctified. But they should consider that God did not blesse the day, because it was the 7th; had he, then were it some reason, that the name and blessing should still goe together: but now, he blessed the day, because he had rested therein, and if these two may be sundered, much more the other. What God hath put asunder, let not man ioyne together, Lords day and seventh day: it will not procure them a blessing to goe about in such sort to maintaine the truth. If their doctrine can otherwise be maintained, I desire them in Christs name, that they would: if their doctrine cannot otherwise be maintained, I admonish them in the feare of God to teach such doctrine, as may. Were it once receaved that wee must sanctifie the 7th day; and they, neyther by Scripture, reason, nor Fathers can proue, that the day we doe now sanctifie, is the seventh: will it not come to passe, that we shall fall back to the Iewes day? The Scripture is against them, and that in two places, *Acts xx, I Cor. xvi.* Reason is against them: for if the Iewes Sabbath vntill the change were the 7th, how should the next day be the seventh also? the name *seventh* hath reference to other dayes going before: shall one and the same day bee the seventh of one weeke, and the sixth of the next weeke?

Finally, by this answere, as by the former, the word *seventh* should be taken in one sence in the beginning of the commandment, and in another afterward: for after it is said, *and rested on the seventh day.* Here by *seventh day* must needs be meant one certain day: no man will say, that God rested on the day, we no now keepe holy [i. e. first day]. Againe, if by *seventh day Ex. xx*, any day be meant, as well as Saturday: by *first day* Act xx, why shall not any day be meant as well as Sunday? But not to stand longer hereabout: this last answere cannot stand without the overthrow of God's weeke: that it may be receaved, God had need to make the world againe."

Sabbath Memorial, p. 555.

Theophilus Brabourne, who wrote "the two scandalous books," recanted, and quietly conformed to the Church of England, until the Inquisition of the Star Chamber was demolished, when he again took up his pen and wrote two other works advocating the Saturday-Sabbath. The one in A. D. 1654 and the other in A. D. 1657, and the writers who took the same view were Edward Brerewood in A. D. 1630; James Ockford, A. D. 1642; Edward Fisher, A. D. 1652; Edward Stennett, 1658. Thus at the end of Cromwell's rule we have as many as nine works advocating the Saturday-Sabbath, and by far, a greater number written to overthrow them. The reader who wants to pursue this list can find them in Cox's Sabbath Literature in 2 volumes, 1875.

The Editor of the American Tract Society has given a reprint of Doctor Bownde's and Doctor Heylin's works on the Sabbath, and in

the introduction to the latter, Doctor Lewis writes:

"Theologically, Heylin wrote from the Church-of-England standpoint, but his theological views do not, in the main, vitiate his work as a historian, since he gives facts, from which each reader must formulate his own conclusions. The second book opens with chapter one, under the title: 'There is nothing found in Scripture touching the keeping of the Lord's day.'"

The Outlook, January 1891, p. 53.

We take one of Heylin's historical facts:

"Pope Sylvester, as Polydore Virgil, is of opinion, hating the name and memory of the Gentile gods, gave order that the days should be called by the name of Feriae, and the distinction to be made by prima feria, secunda feria, etc., the Sabbath and Lord's-day holding their names and places as they did before. But by their leaves this is no universal rule, the writers of the Christian Church not tying up their hands so strictly, as to give the days what names they pleased, save that the Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upward we meet with *Sabbatum*, in any writer of what name soever, it must be understood of no day but Saturday."

The Outlook, April, 1891, p. 60.

Let us examine *this fact*. When Heylin wrote his history of the Sabbath, we ask, What day does he mean, Saturday or Sunday? He means Sunday, following the traditional belief of Sabbath-breaking as applied to Sunday. Therefore Peter Heylin flatly contradicts Peter Heylin when he says that for over a thousand years the word Sabbatum in Latin means Saturday. But let us go back and trace the traditional belief of both days as the Sabbath. The Saturday has an history that carries it back in England to the Curfew, but it has never been a holy day, and the phrase, "Sabbath-breaking," has never been applied to it; but the Sunday-Sabbath has a history that carries us back to the time of Justin Martyr, A. D. 140.

The earliest mention of "Sabbath-breaking" in England carries us back to the practice of cannibalism when it was the custom "to kill a male and female Kymry on Saturday in order to be spared the sin of "Sabbath-breaking" (*see p. 988*).

The legend of the rude circle of Stones in Cornwell is said to be a representation of young girls who were turned into stones for dancing on "the Sabbath." (*see p. 988*)

"Observance of Sunday. Patrick seems to have paid much respect to this day. His resting on Sunday (dommach) is recorded on

pp. 146, 192, and he is said twice to have tried to prevent the heathen from digging *raths* on that day (*pp. 192, 222, 271, 289*). A rule for Sunday is in nowise to transgress upon it is mentioned on p. 504. *Tripartite Life of St. Patrick, Edited by Wm. Stokes. Introduction Vol. 1, 5th Century, Rolls Series.*

A. D. 1211. Post-curfew. Jocelin, a monk of Bury, St. Edmunds, who wrote the Life of St. Patrick, uses the words Lord's day and Sabbath interchangeably for the same day, and "violating the Sabbath" comes out when the heathen were working after the mid-hour day (*see p. 863*).

A. D. 800. "Sabbbath. A cripple reaches Malmesbury on the Sabbath, and staying in the Church all night, is cured on the Sonday [night], i. e. Dominicus.
A woman who breaks the Sabbath is punished with paralysis." [see also index under the word, Sabbath]
Latin Text, Willelmi Malmesbiriensis Monachi. Gesta Pontificum Anglorum pp. 394-418, Rolls Series.

A. D. 867. TESTIMONY OF BERNARD THE WISE. "I must not, however, omit to state that on holy Saturday, which is the eve of Easter, the office is begun in the morning of this Church and after it is ended the Kyrie Elesion is chanted until an angel comes and lights the lamps which hang over the said sepulchre, of which lights the patriarch gives his share to the bishop and to the rest of the people that each may illuminate his own house. The present Patriarch is called Teodosius." [*A. D. 869 879*]
Early Travels in Palestine, Bohn's Edition, p. 15.

Bernard, who had always celebrated the Easter festival on *nox Dominica*—Sunday night; in the Church of the Holy Sepulchre, noticed a difference in point of time, i. e., it was celebrated on the morning of the Sabbath (the custom of the Greek Church). Now this day was Sunday and not Saturday. The translator admits this by saying, "Saturday, which is the eve of Easter." Now, if Saturday was the eve of Easter, then Sunday must have been Easter day, and not "Holy Saturday." If the office for Easter was said on Saturday morning, then Friday *evening* must have been the *eve of Easter*. It is simply impossible to translate Sabbath into Saturday; they are different days, and when the translator informs his readers, as he does on p. 191, "that Sabbatum, or dies Sabbati, is Latin for Saturday," he leads his readers astray. The testimony of Bernard is conclusive, i. e., that Sunday is the Sabbath, and not "Holy Saturday." One other case must suffice.

A. D. 704. "Three pieces of the Cross are exhibited for the adoration of the people three times, only, in the year, namely, on the

day of the Lord's Supper, the day of Preparation, and on the Holy Saturday, in the Church of St. Sophia, Constantinople. On the first of these, the chest, which is two cubits long and one broad, is set on a golden altar, with the Holy Cross exposed to view, the Emperor first approaches, and after him all the different ranks of laymen, in order to kiss and worship it. On the following day, the Empress and all the married women and virgins do the same. And on the third day the bishops and different orders of clergy observe the same ceremonies. . . . . Arculf saw other relics at Constantinople and sailed for his own country." *Id. p. 15.*

The Latin, as given by Bede (edited by Dr. Giles), reads:

"On the day of the Lord's Supper—*in coena Domini;* the day of Preparation—in *parasceue*, and on the Holy Sabbath—*et in Sabbato sancto,*" *Bede's Eccl. Hist., Vol iv, C. xix.p. 441.*

A. D. 672 to 731. The Venerable Bede, who wrote in Latin, always used the word Sabbatum to denote Sunday, and never once Saturday; and my perpetual Calander proves that his Sabbath is identical with our word Sunday, where he gives a full date (see pp. 892 to 899).

A. D. 700 to A. D. 1160. The Gospels in Anglo-Saxon and Northumbrian versions. We have given every text which mentions the word Sabbath in the King James version of the four Gospels, and have given the Saxon translation of the four manuscripts, which date from A. D. 700 to A. D. 1160, which overlaps the period when the Saturday was first called Sabbath, by one hundred years, and in every text quoted Sabbath or Sabbatum, it is translated into "Sunnadaeg," "Reste-daege," "Symble-daeges." This latter name marks the period when the "Reste-daege" gave place to the "Assembly-day," when the Curfew Law was passed. And there is evidence (John ix 14) that "Sunnadaeg" is the translation of the "Jews' Sabbath." (*see pp. 967 to 973*)

A. D. 875 to 901. King Alfred's laws are given in the Saxon. He gives us the Ten Commandments. The Fourth one says: "Remember to hallow the rest day. Work for yourselves six days, and on the seventh rest." The Sabbath was spent as a rest-day (see p. 534).

And the same may be said of St. Columbia, who prophecied his own death. He said: "This day in Holy Scripture is called the Sabbath, which means rest; and this day is indeed a Sabbath to me, for it is the last day of my present labourious life, and on it I rest." He died June 9th, A. D. 597, and this day, according to my perpetual Calander, is Sunday (*see p. 852*).

A. D. 1056. The laws of Edward, the Confesser, which are written in Latin, use the Latin words Sabbatis, and dies Sabbatum to describe the Sunday law of Edgar (*see p. 504*).

A. D. 1232. "About this time [at Sittingbourne] when Henry bishop of Rochester, had been confirming holy orders on some candidates on the *Sabbath* [not Saturday, but Sunday] when the anthem, 'Come He that Thirst to the Waters,' is chanted."

A, D. 1234. "Edmund of Abingdon, on Sunday [at Canterbury], on which the anthem, "Rejoice, O Jerusaleml' is chanted, that is to say, on the 2nd of April." [This day fell on Sunday. Here we have the change, the Sabbath morning service first called the Lord's day.] *Matthew of Westminster, Vol. 2, pp. 164-74, Bohn's Ed.*

The old Saxon and early English Homilies, which date from Edgar's time, A. D. 971, to A. D. 1220, use the Saxon Sunnan-daeg as a translation of the Latin Sabbath, and follow the Saxon Gospels, and reference is made to the Jewish Sabbath under the Saxon equivalent, Jews' Sunnadage (*see pp. 973-82*).

A. D. 1260. We come to the Latin (not Norman-French of William I) of Rishanger's Tewkesbury Jew, who fell into the privy on the Sabbath and remained there until Monday morning (see p. 1019).

Wycliff has the honor of being the first to introduce the Latin word Sabbath into our language. In his translation of the Holy Scriptures he has not followed the writers of the Saxon Gospels, nor the laws of England, but has followed Ulfilas (Veteris et novi Testamenti version Gothica), who introduced the Latin Sabbath into the High German language, and Wycliff has done the same for England, viz., Matt. xii 8. "The Sabote is maad for man, and not man for the Sabote, and so mannys sone is lord also the Sabote." However, in his writings, he uses the word Sunday as its equivalent, but more frequently Sabbath, viz., "Men should not be idle but busy on the Sabbath day, about their souls, as men on the week day about the body" (*see p. 864*).

Now, in all the English translations of the Bible down to the time of James I, the translators have followed Wycliff in this respect; and so the word Sabbath has become an English word, and as the Bible became known and read, the word Sabbath became popular; and therefore Sabbath observance and "Sabbath-breaking" became the everyday language of the people. However, in the Welsh version of the Scriptures, the word Sabbath is translated into *Sul*· Sunday (*see p. 859*).

Wycliff was born A. D. 1324; died 1384. In A. D. 1300, however, we have in the Cursor Mundi the Sabbath mentioned thus:

11997. "Qui dos thou men sli plant to Mak; For the wircking on vr Sabbat." *Cursor Mundi, Early English Text Society.*

However, we never meet with Sabbat; it is always the Sabote of Wycliff, long after King James' Version.

A. D. 1322. "B tween the City of Dark and the City of Rayshane is a river which they call Sabotorye, for on the Saturday [Sabbatum in the original, and refers to Sunday and not Saturday] it runs fast, but all the week else it standeth still." *p. 191.*
Early Travels in Palestine, Sir John Maundivill's, Bohn's Ed.

A. D. 1359. Thorsby put forth his Catechism—the Latin version for the clergy, and the English for the people—and uses the word Sononday as the translation of Sabbath (*see p. 1028*).

A. D. 1400. "Again in the Sabbathe eve Adam was created."
L. Lloyd, Consent of Time. p. 6.

A. D. 1456. "John Johnson was fined fourpence because he housed corn on the Sabbath [Hospita bat frumentum . . . . die Sabbati]." *Town Records of Beverly, Sabbath Memorial, p. 54.*

A. D. 1509. 'The Sabbath to worship and sanctify, always the seventh day of the week, called Sunday."
Barclay Ship of Fools, Vol 2, p. 175. London. 1874.

This was the year that Henry VIII came to the throne, and on the eve of the Reformation the Sunday is identified with the Sabbath, and both called the Seventh day.

A. D. 1552. "Item. A coope of purpall Velvett with aungells, Flowers theruppon for Saboth dayes." *Ritual Blue Book, p. 149.*

A. D. 1552. "English and Latin Dictionary by Richard Huloet. English, Sabbot daye; Latin, Sabbatum."

A. D. 1554-5. "Sabbath breaking for the first time was made a penal offence, an inovation more characteristic of the Puritan times of Elizabeth than of the Catholic Mary. 'Received of Richard Orchardson, shoemaker, for openyng his wyndowes on Sonday in service tyme, and for that his chymny was on fyre by nyght, and for that he was very poore he was forgsoyn payment of the whole.' "
Hist. Manuscript Com. App. 9th Report, p. 155.

A. D. 1562. Sabbath is used for Sunday in the second book of Homilies of the Church of England.

A. D. 1564. "Thomas Ashenden fined for frequenting an unlawfull assembly in Dover Lane; John Johncock for selling of shoes on the Sabbath day." *Id. App. 9th Report, p. 165.*

A. D. 1570. "Dictionary of English and Latin words by Peter Levius. English, ye Sabbote; Latin, Sabbatum."

Re-edited by Wheaton for the Camden Society.

A. D. 1570. "It appeare from a sermon made at Blanford Forum by William Kethe, that it was the custom at that time for the Church-ales to be kept on the Sabbath day, which holy day, says our author, The multitude call their revylyng day, which day is spent in bull-baiting, bear-baiting, bowling, dancyng, cardyng, daunsynges, drunkeness and whoredoms, in-so-much as men could not keepe their servaunts from lying out of thy owne houses the same Sabbath day at night.' " *Brand's Pop. Ant. Vol. 1, p. 278.*

A. D. 1577. "To spend thy Sabbath holilie, and helpe the needie pourtie [poor in misery]. *The Ladder of Thrift, p. 17.*

Miscellaneous English Dialect Society.

A. D. 1577. "In Northbrook's Treaties, wherein Dicing, Dauncing, Vaine playes or Enterludes with other idl pastimes, etc., commonally used on Sabbath days are reproved."

Brand's Popular Antiq., Vol. 1, p. 236.

A. D. 1578. "An entry in the old Minute Book of Mortlake church. 'The two Hales fined shilling by Dockter Reeves for their profanation of the Saboth in playinge at nine pins."

Qniver, 1889, p. 786. (London)

1588. "On the defeat of the Spanish Armada a proclamation for general thanksgiving, signed by Henry, Earl of Derby, was issued, and required it 'to be put in execution att or before the next Sabbothe.' " *Baine's Hist. Lanc., Vol. 1, p, 559.*

A. D. 1598-9. "Sir Edward Coke, attorney-general to Sir Robert Cecil, Feb. 18th. 'If I were not persuaded *Qond bonum est benefacere in Sabbate*, I should think that I have broken the whole Sabbath yesterday, in speeding of this business, and now do mean in satisfaction of Nature's due, to shove on my bed.' "

Hist. Manuscript Commission. Salisbury pt. ix, p. 74.

A. D. 1590. "All brethren and systers of the hospitall . . . . . shall on all Saboth days, Feastival days, Wednesdays and Fridays at morninge and eveninge prayers," &c

Steinman's Hist. Croydon, p. 316.

A. D. 1591. Archbishop Whitgrift. "This mischief might well (in myne opinion) be redressed . . . . . by catechiseinge and instructing in the churches of youthes of both sexes, in the Sabbath daies and holy daies in afternoones."

Cardwell's Documentary Annals, ii 23.

A. D. 1592. "Item. Isabelle Pickering who hath her relief forth of the benevolence; doth not repair to church as well as on the Sabbath days as otherwise —to be punished and to have no relief."

Hist. Man. Commission, App to iii Report, p. 301.

A. D. 1592. "Called before the authorities for hunting on the Sabbath before morning prayers."
Parish Book of Crundall in Kent, Lord Somer's Tracts, p. 108.

A. D. 1596. "By our holy Sabbath have I sworn."
Shakes. Merch. of Venice, iv, 1 36.

A. D. 1600. "Dec. 2, 42. Elizabeth. Order (made with the consent of Richard Lane and Thomas Lane now waggoners of the said town) that no waggoner or common carrier of Ipswich shall work on the Sabbath day: the order being made 'forasmuch as the waggoners and common carriers of this Town have and doe useally begune to travell towards London everie weeke on the tuesdaie with their waggons and carriages and doe come out of London on the Frydaye att afternoon and by most parte of the Sabothe daie to the greate offence of almightie God contrarie to the laws of the realme and to the infamie and slander of this towne.' "
Hist. M. Commission, Appendix to 9th Report, p. 256.

A. D. 1603. "James I. just after his accession to the Crown, issued a Proclamation in May, prohibiting bear-baiting, bull-baiting, interludes, common-plays, or the like disorderly or unlawful exercises or pastimes to be frequented, kept, or used any time hereafter upon any Sabbath day." *Baylee's Hist. of the Sabbath, p. 156.*

[Some time between the above date and A. D. 1618 (his book of Sports), the king had changed his views with respect to Sabbath observance, a circumstance which we may safely infer was due to a false translation of the Tewkesbury Jew story.]

A. D. 1608. "Petition of Henry Dingly of Henly Castle gentlemen to the Justices of the Peace praying them to call on the church wardens and constables of Henly Castle to prevent the great abuses done there on the Sabbath days, and especially the great riot and unlawful assembly on Sunday last, being Whit Sunday."
Hist. M. Commssion, Vol. I, p. 288, Portland, Vol. 7.

A. D. 1612. "The Mayor being persuaded that the Sabbath should be truly kept he caused the reapers to be removed, that came every Sunday in the harvest time, to be hired for the week following." *Ormerod: Hist. Chest. Vol. I, p. 202.*

A. D. 1617. "We find that the inhabitants and youths of Longdon were wont on Summer Sundays 'to sport themselves with maygames, morrices, and dancing,' by reason of which 'many rude ruffians and drunken companions had come together from other Towns and caused a great riot; and because on one Sunday at the hour of evening, the players were compelled to cease their play, the youth of Longdon' forced an excommunicated woman into church, and then informed the minister of her presence, 'hoping thereby to put an end to God's service, that so they might again return to their

sports.' The Justices ordered the prosecution of all who thus profaned the Sabbath." *Hist. M. Commission, Vol. I, pp. 283, 295. Portland, Vol. 8.*

A. D. 1619. "The Towne of Tiverton is mentioned as a fearfull example of God's judgements for the prophanation of the Sabbath (being twice burnt in a book entitled, 'The Practice of Pietie,' by L. Bayly, Bishop of Bangor. In 1735 it reached its 59th edition)." *Thom's Anecdotes and Traditions, p. 60. Camden Society.*

Charles I. "To show the inconsistency of calling Sunday the Sabbath while the British Parliament always designated Saturday by the Latin *dies Sabbati*, the Sabbath day, when a Bill was before the House entitled, 'A Bill for the Better Observance of the Sabbath Commonly Called Sunday,' a certain member arose and moved to amend the title by making it read, 'A Bill for the Better Observance of Saturday Commonly Called Sunday.' As the House considered the pun a very serious one the pundit was expelled." *The Outlook for April, 1890, p. 85. Alfred Centre, N. Y.*

"Hume has noticed the attempt to pass this Act to change the name, and Hampson tells us 'that it was rejected by the House of Lords.'" *Hampson's Medii Ævii Kal., Vol. 2, p. 345.*

[The action of the House of Lords in refusing this when all the Scottish laws used the words Sabbath and Sunday interchangeably can only be explained by their Lordships' belief in the Tewkesbury Jew story, which made the Saturday to be the Sabbath; but in doing this they overthrew all the traditional beliefs of the centuries, and which led Heylin to make the mistake he did about the Saturday being the Sabbath. If Heylin, or any member of the House of Lords, had only read Matthew of Westminster, A. D. 1397, under the year A. D. 1217 he would have found an entry that would have convinced him that "Saturday, the 20th of May, was *the vigil of the Sabbath of the Holy Trinity.*" And under the year A. D. 1214 "Philip, King of France, did not bear arms on Sunday" for the obvious reason that Sunday was the Sabbath and not Saturday; and the agreement made between Emperor Frederick and the Soldon was on Monday, the 18th of February, A. D. 1230, "the day Christ rose from the dead."

Matthew of Westminster's Chronicles, Vol. II, pp. 119, 131, 159. Bohn's Ed.

"The English of all sects, but particularly the Presbyterians, make profession of being very strict observers of the Sabbath day. I believe their doctrine on this head does not differ from ours [the French], but most assuredly our scruples are much less than theirs. This appears on a hundred occasions; but I have observed it particularly in the printed Confessions of persons that are hanged: it is usual to print them in England: Sabbath breaking is the crime the

poor wretches begin with. If they had killed father and mother, they would not mention that article till after having confessed how often they had broke the Sabbath "—*M. Misson's Memoirs and Observations in his travels over England, Scotland and Ireland. Translated from the French by Mr. Ozell, p. 310. London, 1719.*

[Let us remember that Saturday was the day named the *Sabbati* in our Law Court proceedings. However, there is not one case cited where "Sabbath breaking" is ever applied to the Saturday-Sabbath, but in every case to the Sunday-Sabbath. We take the following from the Liber Albus, the White Book of the City of London, compiled A. D. 1419, translated from the Anglo-Norman and Latin by H. T. Riley, 1861. The planetary names are used like the Doomsday Book of William I, and where Saturday is named *Sabbati* and Sunday *die Dominica.* In describing the Lord Mayor's procession the writer says:]

"On the third day, on Wednesday, that is to say, in the week of Pentecost, the Mayor, Aldermen and other persons were wont to meet at the hour aforesaid at the church of St. Thomas de Acon (Terio vero die scilicet die murcurii in septimana Pentecostes)."
Latin Text Liber Albus. p.30. Riley Translation, p. 177, Rolls Series.

[At a circuit Court held in the Tower, we have a writ enjoining an enquiry as to the legality of the Fishmonger's Hallmote (14 Edward II). The arguments of the defendants.]

"Such courts were held daily in reference to foreign fishmongers and every eighth-day as to those free of the city (de octavo die in in octavum diem)." *Liber Custumarum, Vol. II, Pt. 1, p. 402. Rolls Series.*

[The eighth-day was Monday, and this kept alive the order of the week. We find that Bread was to be sold on Wednesdays and Saturdays (diem mercurii et diem Sabbati)] *Id. p. 104.*

[The Curfew of William I, therefore, did not change the order of the week. In law, Monday is the eighth and Sunday the seventh day of the week.]

Judge Blackstone says, in A. D. 1765:

'Profanation of the Lord's day, *vulgarly called 'Sabbath-breaking,'* is a ninth offence against God and religion, punishable by the municipal law of England."

Blackstone's Commentaries, Vol. 4, ch. 4, p. 63. London, 1765.

A. D. 1721. The Universal Etymological Dictionary of Nathaniel Bailey, who was a member of the Mill-yard Baptist Church:

"The word Sabbath is described as 'the seventh day of the week, observed as a day of Rest, in commemoration of God's resting after the Sixth Day of Creation; or the first day of the week among Christians,' and the word Sabbatarian as 'a name given to some Anabaptists, or rather Baptists, who observe Saturday as a Sabbath.'"

W. E. A. Axon, F. R. S. L. English Dialect Society. London.

[Bayley admits that the Sabbath is the seventh day of the week observed as a day of rest, but called the first day of the week among Christians. However, this is the first change we find in our Dictionaries.]

"Sabbatum the Sabbath or day of rest; the seventh day from Creation." *Tomlin's Law Dic. London, 1835.*

"In some of the New England states it begins at sunsetting on Saturday and ends at the same time on the next day. But in other parts of the United States it begins at 12 o'clock in the night between Saturday and Sunday and ends in twenty-four hours afterwards. . . . . The Sabbath, Lord's day and Sunday all mean the same thing."

Bouvier's Law Dic., The Revised and Enlarged Edition. Philadelphia, U. S. A., 1877.

[A great mistake was made when our Calander Tables were inserted in our Prayer Book, i. e., "General Tables for finding the Dominical or Sunday letter. Table I, Table II, Table III."

The vigil of Easter was originally a Sunday night service and governed by *the moon*. When however, our compilers made it a *day* festival and celebrated it on Sunday morning they unwittingly changed the Easter from the first day to the seventh day, and this has misled us when we have made use of the Sunday letters and therefore they are absolutely useless. Previous to this change we never find the Sunday identified with the dominical, e. g., "Historia Monasterii S. Augustini Cantuariensis (edited by C. Hardwick, pp. 2 to 72, Rolls Series). In this volume there is a chronological table. It commences with A. D. 597, the year that St. Augustine came to England, and ends with A. D. 1418. It gives the Indictio, Primatio [Cycles Lunae Julianus Litera [Dominicalis], Anni Adventus Augustini].

Now, there is no break whatever in this chronological Table. Neither is there a contradiction of terms as we have in the Prayer Book, i. e., "Dominical or Sunday letter." Formerly the Dominica was governed and made to commence with the *eve* precisely the same as the Lunae Cycle, and I would suggest to the Editors of the Rolls Series to note this and put their pen through Sunday and begin Sunday at sunset with the eve of Monday, and in this way they will put themselves in harmony with all the ancient chronology of our country; and when the Book of Common Prayer is revised, Sunday as the dominical letter will have to go.

Another mistake was made when Friday became a fast day. Saturday was the fast day even down to the time of James I (see p. 1039), and it is still the fast day in countries where the Tewkesbury Jew story had gained no footing. We quote the following from The Sabbath Memorial:]

From Naples. "Sunday law does not exist here, nor is Sunday treated as a day of rest, but as a *feast*, to the great horror of Methodists and Protestants of all denominations. Saturday

(Sabato in Italian) is a *fast* day, but there is no half holiday as in England. Thursday is a holiday at all schools and a half feast. It is strange that this Italian word (Sabato) was the first that raised a difficulty in my mind, before receiving some of your tracts. I was speaking to some brethren on the profanation of the 'Sabbath' (Sunday) in this country, and referred them to the Fourth Commandment, saying:—'Ricordati del giorno *Sabato* per santificarlo' when it struck me at once that I had not said what I intended, I had told them to sanctify *Saturday* and not Sunday. There it was in plain Italian, and there was no getting out of it. I stopped short; fortunately no one took me up on what I had said, for I would not have known how to reply. Shortly after a number of the Sabbath Memorial [No. 3] was sent to me, and I saw the whole thing at once. Armed with these weapons [Sabbath publications] I shall, asking God's direction, do my best to call the attention of Christians here to the true nature of the Fourth Commandment, and to the fact of its universal perversion, perhaps the only corruption of the Papacy that the Baptists have overlooked."

Sabbath Memorial, p. 32.

[Let us examine this. In the first four centuries in Rome the Metropolitan Bishops were eight-day men and all these observed only two fast days, i. e., fourth and sixth days of the week. These ended at Sunset; therefore, they followed the Jewish custom of computation. In A. D. 404 Innocentius became Pope, being an Assyrio-Catholic he was the first Assyrio Roman-Catholic Pope and changed the Jewish computation into the Assyrian, and so extended the sixth-day fast from the eve to midnight, and at the same time made the Sabbath, the seventh day of the week, a rigorous *fast* day, breaking the fast by celebrating the mass of the resurrection on the vigil of the first day of the week, while the Eastern church celebrated it on the Sabbath. Augustine, (born A. D. 354, died A. D. 430) in a letter (Epis. 36, chapters 8, 12 and 13) to Casulanus, says:]

Chapter 8. "The Christians also, whose custom is to fast on the fourth, sixth and seventh days, as the Roman community does to a large extent."

Chap. 12. "As to the seventh day of the week, there is a less difficulty in acting on the rule above quoted, because both the Roman Church and some other churches, though few, near to it or remote from it observe a fast on that day, but to fast on the Lord's day is a great offense."

Chap. 13. "The reason why the Church prefers to appoint the fourth and sixth days of the week for fasting is found by considering the Gospel narrative. . . . . The fourth day the Jews took counsel to put the Lord to death. . . . He was betrayed on the night which belongs to the sixth day of the week (as is everywhere known) of his passion. . . . He suffered on the sixth day of the week. . . . The next day is the Jewish Sabbath on which day Christ's

body rested in the grave, as in the original fashioning of the world God rested on that day from all his works. Hence originated the variety in the robe of his bride which we are now considering some, especially the Eastern communities, preferring to take food on that day, that the action might be emblematical of the divine rest: others, namely, of the Church of Rome, and some Churches of the West, preferring to fast on that day because of the humiliation of the Lord in death. Once in the year, namely, at Easter, all Christians observe the seventh day of the week by fasting, in memory of the mourning with which the disciples as men bereaved, lamented the death of the Lord (and this is done by those who take food on the seventh day throughout the rest of the year): thus providing a symbolical representation of both events—of the disciples' sorrow on one seventh day in the year, and of the blessing of repose on all the others. . . . Hence it came to be thought that both of these things (death and resurrection) should be symbolized not by the hardships of fasting, but rather by the cheerfulness of refreshment with food, excepting only the Easter Saturday on which I have said it has been resolved to commemorate by a more protracted fast, the mourning of the disciples as one of the events to be had in remembrance."

Augustine's Letters, Vol. 1, pp. 114-125. Clark's Ed.

[Now, this sixth feria is designated by Innocentius by the planetary name, Saturn-day, A. D. 403-4, the time when the week commenced with Monday and ended with Sunday, which proves that the Sunday law of Constantine was in favor of the seventh day of the week. A. D. 425 the astrological arrangement was made legal, and this changed the order and made Sunday the first day, and consequently Saturday became the seventh day. However, in the Roman Catholic Church, the ferias held their own (see Calander of Gregory the Great, p. 528). This is also shown in Leo's Ep., written A. D. 450, 25 years after the astrological arrangement was made.]

"On it (says Leo) the world had its origin. On it [eve of Monday the first day] through the resurrection of Christ and the annihilation of death and life received its genesis" (see p. 1030). Frankforth at the end of the eighth century was the first to discontinue the vigil. Canon 21. "The Lord's day should be kept from evening to evening."

[This vigil continued and survived the third council of Trullo at Constantinople, A. D. 692. One hundred and eighty bishops assembled and made one hundred and two Canons, and they unanimously condemned the Roman custom of fasting on the Sabbath in the 55th Canon, and from that time the fast was observed in Rome until it was abolished, "when the people begun the celebration of Sundays and feasts on the morning of the same day" (see p. 1009). This arrangement put an end to the Sabbath fast of the Roman Catholic Church and changed the day into a *feast day*, and also changed the

pianetary name, Saturn, into *Sabbati* (see p. 1010), but it never changed the fast, and to-day the fast in commemoration of the death of Christ is kept on Saturday, the sixth feria, while the yearly fast of the Lord's passion is kept on Good Friday, but the sixth feria extends to midnight, there being "no half-holiday as in England." The same is also true of Thursday, the fourth feria, excepting that the fast was not Assyrianized to extend to midnight. "Thursday is a holiday at all the schools and a half feast."

In England we have changed the fast from the sixth feria to the fifth feria and celebrate Friday as our fast day, thus following the custom of our Easter festival, i. e., Good Friday, and this is also true wherever the English language is spoken. In the southern parts of Germany Saturday is the fast day, as in Italy. The Saturday, as a fast day, entirely disappeared in England during the Puritan supremacy, and at the restoration under Charles II the Friday fast became popular, especially among the members of the Church of England and the Roman Catholics, they being under the impression that Friday was the fast day or *sixth feria* of the early Christians. When the vigil of the resurrection was celebrated on Sunday morning tradition alone kept alive the Sabbatic character of the day.]

"A Nantes newspaper *Le Breton* (July 30th, 1835), relates that three men were buried alive 430 ft. deep in a shaft of a coal mine at Montelais by the bursting of its sides. Their fellow workmen with difficulty saved one man, 'but Sunday morning interrupted their work till Monday morning,' and of course the others perished."

Hampson's Medii Ævi Kal. Vol. II, p. 367.

[The following will explain how this traditional belief is being swept away:]

"The following extract from the speech of that eminent Senator, M. Barthelmey Saint-Hilaire, delivered recently in the French Senate, taken from *Les Signes des Temps*, published at Bale, 1880: 'From what motive has the Sabbath, which is Saturday, become in the Christian Church, the Sunday? I have sought in vain the reasons for this act in the best authorities, such as the decrees of the Council of Trent, of Montpellier, and of Meaux, edited by the great Bossuet; I have not found them. It is, in effect, very embarrassing to explain a thing of this nature, which is the result of a kind of tradition. Probably, in order to distinguish themselves from the Jews, who make the Saturday the day of rest or Sabbath, the Christians have fixed upon another day, the Sunday. Much as you may believe that you are obeying a divine commandment laid down in the sacred book, and which is, more or less, profoundly respected by all intelligent and philosophical men, still I say that it is *not* the commandment of God that you observe or pretend to observe.'"

Sabbath Memorial, p. 196.

THE END

the SABBATH NIGHT, or our Saturday night, the French *Samedi*. Now if Good Friday had been the day of the passion (which is now the universal belief) and Friday night, from six o'clock, commenced the Sabbath (as the modern Jews now keep it) then St. Ambrose would have stated that the *twelfth night* was the Sabbath, the time of fasting and bitterness, and not the thirteenth. Easter, we must remember, was a lunar festival, and the sun had nothing to do with it whatever, so it was celebrated at midnight.

We repeat that in St. Ambrose' time the Catholic Church all over the world celebrated the feast of the Resurrection on Sunday night, and in A. D. 1363, the feast of the resurrection in the monasteries and nunneries had been put back just twenty-four hours. The benediction of the taper in the charter quoted on p. 525, prove this, and the present custom of many countries who commence the year at Easter, counting the first hour after midnight on Saturday night, making one o'clock Sunday morning the first hour of both the week and the year. We now give the Calendar—

CALENDAR OF GREGORY THE GREAT.—Smith & Cheetham's Dic.

Dominica Adventus Domini.

* * * * * * *

Parasceve - - - - - - - - - -	[Saturday 3 p. m. to 6 p. m.]		
Sabbatum Sanctum - - - -	[Saturday 6 p. m. to Sunday 6 p. m.]		
Vigiliæ S Paschæ - - - - - - - -	[Sunday 6 p. m. to 12 p. m.]		
Dominica S Paschæ - - - - -	[Sunday 12 p. m. to daybreak]		
Dom, octava Paschæ (Sen post albas paschales) - - - - - - - - - -	[Sunday 6 p. m. to daybreak]		
Dom. i. post Pascha - - - - - - -	do.	do.	do.
Dom. ii. " " - - - - - - - - - -	do.	do.	do.
Dom. iii. " " - - - - - - - -	do.	do.	do.

The following was the Easter hymn, sung at night. Gregory I, A. D. 604, composed about one dozen hymns, several of which has found a place in the Roman Breviary. It is now sung ordinarily on Sunday—

" On the first day, when heaven on earth
Began, the earth and skies;
To-day a conqueror, God the Son,
Did from the grave arise.
We, too, will wake and, in despite
Of sloth and anger, all unite,
As Psalmist bids, *through the dim night*
Waiting with wistful eyes."

THE ASSYRIAN TREE OF LIFE,

[Or the symbolical representation of the ancient religious cult of Church and State in Assyria. In the Septuagint Version of Gen. iii 20, Eve is called LIFE. The branches represent the thirteen Lunar months of the year. The first moon or the fruit of the first moon represents the Queen and the firstborn, and the other fruits represent the twelve concubines and their firstborns, a concubine for every moon. The winged figures represent the King and Queen and their flight into heaven to inhabit the sun and moon, and the fruit in the hands of the figures represents the firstborn male or female and the weights represent their right to eat of the Tree of Life. The writer of the Book of Revelation has borrowed from the Assyrian symbolism when he describes Christ as "the bright and Morning Star," a right and title conferred on the firstborn. The center flower symbolizes the seven days in each moon when the tree is unfruitful, and therefore cannot be plucked.

When Daniel said to the king, "O King, Live forever," we can understand that the king was to live forever *in his offspring*.

David was about to establish his kingdom in exactly the same way as the Assyrian king set up his kingdom, but the overruling hand of Providence prevented him. We read in II Sam. xx 3, "And David came to his house at Jerusalem, and the king took the ten women his concubines [a firstborn from each of the ten tribes of Israel] whom he had left to keep the house and put them in ward and fed them, *but went not in unto them.* So they were shut up unto the day of their death living in widowhood." Therefore David's kingdom was unlike the Assyrian, but was a limited monarchy, the princes of the tribes ruling with the king.]

61. Neither dost thou fear the Lord, who cries aloud with such an utterance, even he who commands us to give food even to our enemies. Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who feedeth thee again. Dost thou wish that he should prepare for me, who is setting before him his burial; the brother oppressed with want, nearly languishing away, cries out at the splendidly fed, and with distented belly. What sayest thou of the Lord's day. If he have not placed himself before, call forth a poor man from the crowd, whom thou mayest take to thy dinner. In the tablets is hope from a Christ refreshed. p. 465.

This writer is what we should now call a Christian socialist. It was customary for the eighth day believers to put by on the first day of the week for the poor brethren. They were expecting their Lord to suddenly appear in His holy temple, and when the temple was destroyed, the weekly collections were still made, and the Christians in the time of Commodeanus, thinking that if they gave to the collection on this night (the Lord's day), they had done all that was required of them. Now the writer does not speak against this collection, or the Lord's Day, but insists that every day should be a Lord's Day in this respect. Tobias on every day shared with the poor his meals, you do the same. It is no Christian act to feed one who will repay you; but take a poor man from the crowd, and give him a dinner, and in doing so you have given a dinner to Christ. That this is his meaning, there can be no doubt, for in sec. 75, he speaks of the Passover coming once a year, and designated it as a Christian festival, "*Easter, that day of ours most blessed.*" He, like all his predecessors, knows nothing of the abolishment of the Sabbath and the substitution of the Lord's Day.

ANATOLIUS, A. D. 270, Bishop of Laodicea; Edin. Ed., Vol. 14.

"Anatolius was a very scientific ecclesiastic of Alexandria, who, by his address, once delivered his own men from a siege. He was made Bishop of Laodicea, in Syria, about A. D. 270, and published a canon for ascertaining Easter, from which Eusebius (Ecc. Hist. b. 7, c. 32) has preserved an extract." *Mosheim, p. 98.*

In this canon there is a constant reference to the Lord's Day (i. e., Easter), and it throws light upon the subject. We learn from this paschal canon that the Lord's Day (Easter), was the greatest festival of the church.

7. The obligations of the Lord's resurrection, binds us to keep the paschal festival on the Lord's Day.

10. The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day. That it should not be lawful to celebrate the Lord's mystery of the Passover at any other time but on the Lord's day, on which the resurrection of the Lord from death took place, and on which rose also the cause of everlasting joy.

11. On the Lord's day was it that light was shown to us in the beginning; and now also in the end the comforts of all present and the tokens of all future blessings.

16. Our regard for the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principle.

pp. 411-427.

It will be seen by the reference to the first day of creation, when "light was shown to us," that the *Creation feast* of the Assyrio-Catholic church had by this time so blended with the Resurrection feast of the eighth day believers, as to be nearly lost sight of. The resurrection of Christ on that night, was the theme that overshadowed everything else.

The paschal table of Anatolius, which has been preserved, is valuable as furnishing conclusive evidence that Sunday and the Sabbath were the same day, at the time he drew up this table. He tells us (11) some wise men thought it an impossibility to form a paschal table that would show that they could "keep the solemn festival of the Passover on the Lord's day, and after the equinox, and yet not beyond the limit of the moon's twentieth day." (12) "But in order," he continues, "that we may set in a clearer light, the difficulty which causes their incredulity, we shall set down, along with the courses of the moon, that cycle of [nineteen] years which we have mentioned, the days being computed before, in which the year rolls in its alternating courses, by kalends and ides and nones, and by the suns ascent and descent."

(13.) The Moon's Age as Set Forth by the JULIAN Calendar.

"January, on the Kalends, one day, the Moon's first (day): on the Nones, the 5th day, the Moon's 5th; on the Ides, the 13th day, the Moon's 13th. On the day before the Kalends of February, the 31st day, the Moon's 1st; on the Kalends of February, the 32nd day, the Moon's 2nd."

And so our author goes through the year, giving the age of each moon, and the number of days in the year, at the kalends, nones, and

ides of each month, finishing the year thus, "On the day before the Kalends of January, the 365th day, the Moon's 11th; on the Kalends of January, the 366th day, the Moon's 12th."

(14) The Paschal (or Easter) Table of ANATOLIUS.

"Now then after the reckoning of the days, and the exposition of the course of the Moon whereon the whole revolves on to its end, the cycle of the years may be set forth from the commencement (*Annorum ciculi principium inchoadum est*). This makes the Passover (Easter season) circulate between the 6th day before the Kalends of April, and the 9th before the Kalends of May, according to the following table:

EQUINOX	MOON	EASTER	MOON
1. Sabbath	xxvi	15th before Kalends May, i.e., 17th April	xviii
2. Lord's d'y	vii	Kalends of April, i. e., 1st of April	xiv
3. 2rd day (Ferial)	xviii	11th before Kalends May, i. e., 21st April	xvi
4. 3rd day (Ferial)	xxix	Ides of April, i. e., 13th of April	xix

p. 423.

And so Anatolius continues his table for nineteen years; however, this is sufficient for our purpose. It will be seen that he commences the Paschal table with the *Sabbath*, not the Lord's Day, By following the instructions given, we can find out what day of the week the Sabbath fell upon when this table was made. We have the day of the week, i. e., Sabbath; the day of the month, 17th of April; and the year, that is, any year where the first day of January (of the Julian Calendar) is "the moon's first" (day).

If we look at the table of Moveable Feasts, in our Prayer Book, we shall see that in the year 1892, the epact or age of the moon was one day, on the first of January; and that the 17th day of April is given as Easter day, the very day of the month given by Anatolius in his table, the only difference being that he calls the 15th before the kalends of May (i. e., 17th of April) the Sabbath, which we call Easter Sunday. Anatolius tells us that this day was a solemn one, as it was the great Sabbath, preceding the Lord's day; with us, we have changed it into the Lord's Day, the resurrection day, the greatest festival of the church, and thus celebrate the resurrection on the day that Christ lay in the tomb. We submit that the Paschal

table of Anatolius puts an end to all controversy by proving that Sunday and the Sabbath are the same identical day of the week, i. e., the seventh day. Commodus' views on the Paschal season, preserved by Eusebius, are quoted on pp. 615, 616.

ARCHELAUS, A D. 280, Bishop of Cascar, Mesopotamia.

Edin. Ed., Vol. 20.

This writer is the author of a treatise, in Syriac, against Manes the heretic, which was early translated into Greek and Latin. In his "Disputation with Manes," occurs the following—

S. 31. Moses, that illustrious servant of God, committed to those who wished to have the right vision, an emblematic law, and also a real law. Thus to take an example, after God had made the world, and all things that are in it, in the space of six days, he rested on the seventh day from all his works; by which statement I do not mean to affirm that he rested because he was fatigued, but that he did so as having brought to its perfection every creature which he had resolved to introduce. And yet in the sequel it (the new law) says, 'My Father worketh hitherto, and I work.' Does that mean, then, that he is still making heavens, or sun, or man, or animals, or trees or any such things; nay, but the meaning is, that when these visible objects were perfectly finished, he rested from that kind of work; while however he still continues to work at objects invisible, with an inward mode of action, and saves men. In like manner, then, the Legislator desires also that every individual among us should be devoted unceasingly to this kind of work [saving men], even as God himself is, and he enjoins us consequently to rest continuously from secular things [worldly pleasures], and to engage in no worldly sort of work whatsoever; and this is called our Sabbath. This he also added in the law that nothing senseless should be done, but that we should be careful and direct our life in accordance with what is just and righteous.
p. 336.

S. 42. Again as to the assertion that the Sabbath has been abolished, we deny that he has abolished it plainly (*plane*), for he was himself Lord of the Sabbath. And this (the laws relation to the Sabbath) was like the servant who has charge of the bridegroom's couch, and who prepares the same with all carefulness and does not suffer it to be disturbed or touched by any stranger, but keeps intact against the time of the bridegroom's arrival; so that when he is come the bed may be used as he pleases, or as it is granted to those to use it whom he has bidden enter along with him. p. 373.

There is nothing whatever to show in the above extracts that the

I

Figure 2.

Figure 3

4

(1.) [Isis, with the fish on her head, the stone or beth under her feet and a child at her breast. The figure being a representation of the Egyptian Queen, Isis, with the multitudinous blessing resting upon her, "the blessing of the womb and breasts," and the beth or lawgiver under her feet.

(2.) Isis, the moon, as the Queen of Heaven. She is represented with fourteen bells that surround her, i. e., the fortnight or fourteen nights of the moon's increase, the time set apart for ancestralizing, in her worship. The clapper symbolizing the phallic image pressed into service on the begettal day for anointing being the tenth day of the moon's increase. Her horns denote her power of conquest over he enemies.

(3.) A brass bell suspended from the eaves of a temple in Korea. The wind blowing the fish rings the bell. A representation of the birthright blessing. Drawn by Mrs. Lee.

(4.) The Round Tower (Ireland) with Bell. Calling the people to worship on the Moon's increase]

LUNAR RUNIC CALENDAR.

Used in the isle of Osel. It is of 13 four-week months, consisting of 28 days each. The days read from right to left, like the Hebrew, and in every case the week commences with Monday and ends with Sunday. Engraved from the "Gentleman's Magazine."

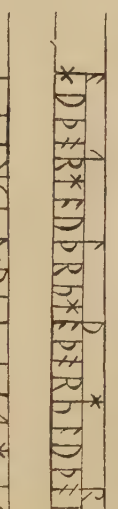
RUNIC PRIMSTAFF.—Vol. XLI, Pl. 21, p. 46.

This Runic Primstaff is square, with flat sides; the side shown here (in four sections) is from January to June. The week commences with Fe (Monday) and ends with Hagl (Sunday. Like the Hebrew, it reads from right to left. *Society of Antiquaries. London.*

together with the powers which he there assigns to each letter:—

ᚠ ᚢ ᚦ ᚩ ᚱ ᚳ ᚷ ᚹ ᚻ ᚾ ᛁ ᛄ ᛇ ᛈ ᛉ ᛋ ᛏ ᛒ ᛖ ᛗ ᛚ ᛝ ᛟ

F U Þ O R K H N I A S T B L M Œ D G E



The two edges of the Runic Primstaff (a) consist of twenty-eight Runic characters to represent the Solar Cycle, and (b) consists of nineteen Runic characters to represent the Golden Numbers, in this the Rune for Monday commences the cycle and reads from right to left.

The central rows of large Runic characters on each side are, as already mentioned, devoted to denominical letters; and the row of figures in Runes above them represents the lunar cycle. The letters are the same as those on the Bologna Calendar, and are Northern Runes. Although the symbols indicating the principal feasts of the year are chiefly limited to crosses, this example must be regarded as a fine Primstaff.

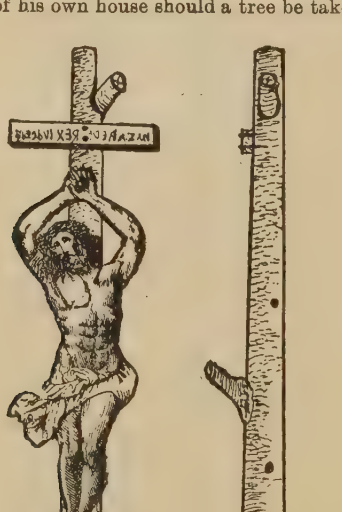
Mr. Mayer's Primstaff is extremely like that last described. The arrangement of the two flat sides, with the denominical letters in the central row, the lunar cycle below, and the mark days above, is the same in both calendars. The series of Runes for the nineteen Golden Numbers and those relating to the solar cycle are placed on the edges instead of on the handle of the staff. (Plate XXI gives them in juxtaposition.) The Runes read from right to left both in this and in the Copenhagen example, and corresponds in figure very nearly to the Wend-Runes (retrograde Runes), given by Professor Stephens (Part I. p. 99); the first seven letters of which series, with their powers, are here copied from his work:

ᚷ ᚳ ᚱ ᚪ ᚦ ᚢ ᚠ

G O R Æ Þ U F

Each of the sides is appropriated to six months of the year, divided thus: January 1 to July 1, inclusive; July 2 to December 31, inclusive. The insertion of the first day of July at the end of the first half-year would seem to be with the view of recommencing the series of Sunday letters on the second side of the staff with the ᚹ, the first letter of the Futhorc which begins the year on the first side.

upon which Christ died, the obvious reason being that Christ did not die on a tree, and equally true is it that He did not die on a stake, i. e. He was not "staked" (*stauroo*). Esdras throws a little light upon the manner of hanging, for in giving an account of the Jewish return under Zarubabel says: "And he commanded that whosoever should transgress, yea, make light of anything afore spoken of or written, out of his own house should a tree be taken and he there-

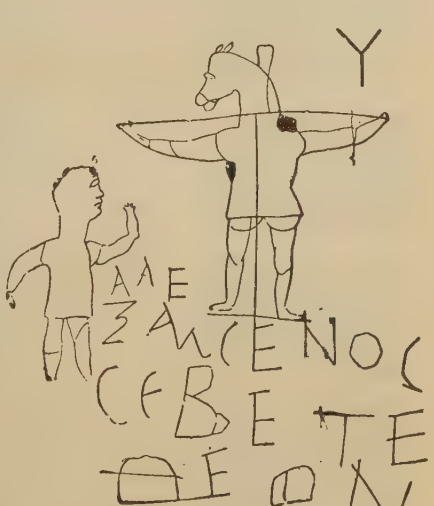


Sedilis excessu.

on be hanged, and all his goods seized by the King I Esdras, vi. 32 i. e. that a thick branch be lopped off from the tribal tree in order to degrade the culprit as much as possible. This was evidently done by the Jews in the case of our Saviour, and Christ was degraded by hanging Him on a branch of His own tribal tree, i. e. probably the "Royal Oak," hence, the writers of the New Testament have selected

xulon to express the fact, and not *dendron*. The Jews left no stone unturned to bring Christ under the curse of Deu. xxi. 23. Irenæus (A. D. 170, Adv. Hær ii. 42) tells us that the body rested on a sort of seat. We have given as near as we can, on page 932, a true representation of the crucifix.

Justin Martyr's evidence is clear and decisive, i. e. that the devil had not invented the cross at that time (A. D. 147) as an instrument of punishment.



The accompanying cut is supposed to be the oldest representation of the crucifix now extant and by some Christian archeologist it is taken as evidence as to the true shape of the cross. Pardre Garrucci, S. J. discovered it in 1856 in extensive excavations in the ruins of a very ancient building on the Palatine Hill. On the walls of this building were found a number of *graffiti* and amongst them the accompanying rude drawing.

Padre Garrucci wrote an anticle in *Civilta Catholica* of 1857, and argued that it was a mock representation of our Lord. The room in which it was found appears to have been a school-room, and near the mock crucifix is another *graffito* of a mill being turned by an ass, with the inscription *Labora aselle quomodo ego laboravi et proderit tibi.* "Work little donkey as hard as I have worked and it will be for your good." These representations I hold, bear no allusion whatever to Christ or Christianity, they are rude representations of the forms of punishment the youths were subject to on misbehavour.

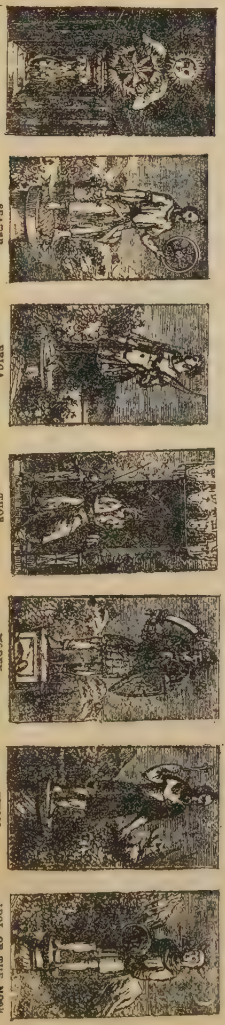
ring to the arrangement on this page as given by Pinnock (History of England.)

The authority quoted or misquoted, for this is Adam of Bremen, a native of Saxony. He went to Bremen A. D. 1067 and died there A. D, 1076. His ecclesiastical history is the chief source of information of northern Europe from A. D. 788 to 1072, the period over which it extends (he was an eye witness, and his testimony as far as it goes is beyond all question.) The press-mark in the British Museum Library is "590. g. 8. (3) Batavorum 1595" he says:

"That people has the most noble temple which is called Ubsola, placed not far from Lectona Cantanti on Berka, in this temple which is quite covered with gold, the people venerate three statutes of the gods, so that the most powerful of these, Thor, has his couch in the middle of the sun, hence and from thence Woden and Fricco possess places of which the meanings are thus: (*Thor habet triclinum in midio solem hinc et unde Woden et Fricco possedent locum quorum significationis sunt cujus modi.*) Thor, they say presides over heaven, who governs lightning, thunder, shades, fine weather and fruits. The other one, Woden he is the stronger, rules wars and administers valour of men against the enemy. The third one is Frigga, distributing peace and pleasure. (*Terties est Fricco largens pacem que voluptatem*) to mortals, of whom even they paint a likeness to the huge Priapus, indeed they sculpture Woden armed as our people used to depict Mars. But Thor with a sceptre is seen to express Jove."

Adam Ecc. Hist. Chap. 233, p. 143.

Speed (Historie of Great Britain, Vol. I, B. 3. C. 7. S. 8.) is the only writer I



The Arrangement of the Seven Saxon Gods in the Ancient Sun Sanctuaries.

and they thought nothing could be equal to his greatness, and he had appointed to him one day in every week, and the first month in the year which we call January. But Oden is set forth armed like to Mars by the same superstitions the gentiles used amongst the Romans. And he had a day perpetually consecrated to his name, because whilst he lived he obtained the title of God of all Europe, for that he yielded to none in military art."

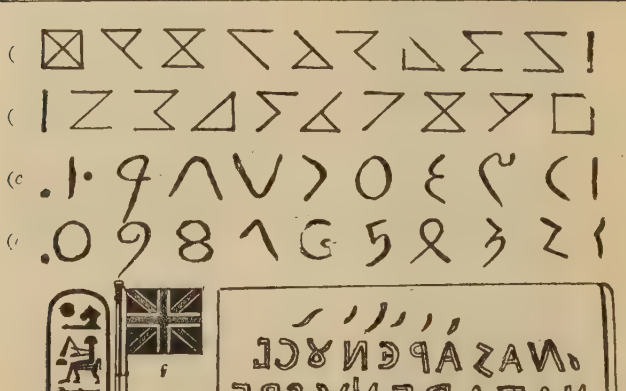
His. of the Goths. 1658, B. 3., C. 3.

Paul Henry Mallet's testimony is also misleading. He says:

"The great temple at Upsal seemed to be particularly consecrated to three superior deities and each of them was characterized by some particular symbol. Oden was represented holding a sword in his hand. Thor stood at the *left hand* of Oden with a crown upon his head, with a sceptre in one hand and a mallet in the other. Sometimes they painted him on a chariot drawn by two he-goats of wood with a silver bridle and his head surrounded by stars. Frea stood at the *left hand* of Thor and was represented of both sexes (as a hermophrodite) with divers other attributes which characterized productiveness."

Northern Antiq., Bohn ed. p. 100.

And yet Mallet tells us on p. 118, "they wrote from right to left." Now if we place the Saxon deities according to this arrangement it is impossible to place Frea at Thor's left hand Frea must have been at Thor's *right* hand and Woden at the *left* hand of Thor. just in the inverse order, and this exactly corresponds



(i) (j) (k) (l) (m) (n) (o) (p) (q)

(*a*) Represents the Ephraimic sign i. e. the X, enclosed within a square, thus forming a monogram containing all the numerals and from which our numerals have been derived as will be seen by reading from right to left.

(*b*) The numerals as we now read them from left to right.

(*c*) The Arabic numerals, read from right to left. It will be seen that there are only two characters, viz: 1 and 9 that bear any resemblance to our corresponding numbers 1 and 9. The Arabic 4 is like our 3 and the 5 like our 0. The other Arabic characters, however, cannot be identified with any of our numerals.

(*d*) Our numerals when first introduced. (they read from right to left) from a MS. "De Algorismo" in verse, Brit. Mus. 8c. iv, 16, ascribed says Fosbroke (Enc. of Antiq.) to Grosseteste, Bishop of Lincoln.

(*e*) Hieroglyphic representation of Thothmes III from the Rosetta stone. We have in this the origin of the symbol or square that encloses the Ephraimic X. The Egyptian hieroglyphics which are enclosed in an oblong frame, ring or square denote Royalty, the

"And the word was with God, and the word was God. All things were made by him and without him was not anything made that was made. The world was made by him." John I, 1-10. Since the Creator—Christ worked on the six days of creation he must

CHRIST BLESSING THE SEVENTH DAY.

He holds a sceptre-cross in his hand and his feet are resting upon a footstool, beth, or law-giver. All the figures have the halo.

needs rest on the seventh day and we, if we follow him by doing whatever we have to do on the six days, then the Creator—Christ will bless our seventh day of rest and sanctify it as he blessed and sanctified the seventh day rest at creation. This was the teachi g

An Antique Bronze Barque, showing the order in which the planets ruled over The days of the week.—MONS. BON, First President of the Chambers of the Courts of Montpellier.

Taken from Montfaucon Antiquite Expli. Suppliment, Tom I, p. 37, Plate XVII.

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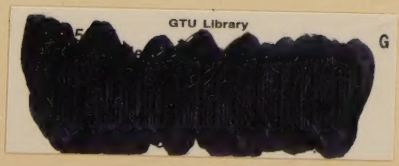
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